Intermediate Cult Series
Salafiyyah
-1-

# THE DIVINE LIGHTNING

The Decisive Speech from the Lord of Lords, the Words of the Messenger of the King, the Bestower, the Statements of the People of Wisdom in Answer to Muhammad ibn `Abdul Wahhab.

Imam Sulaiman ibn `Abdul Wahhab
d.1209

Translated by
Al-Hajj Abu Ja`far Al-Hanbali

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*For `Abdul Karim Al-Mar`ii An-Naqshabandi*

*May your entrance into Paradise be swift, brother. You did not die in vain and we shall not let you and others be forgotten*

Here we would like to thank all our fallen heroes, who resisted perhaps one of the most menacing and horrific catastrophes to ever strike the Muslim world. Their courage will not be forgotten and their sacrifices will remain with us in our hearts, if Allah wills. We then hail those heroes who in the fateful year of 1150 AH (AD 1737) onwards, resisted heresy, some of whom paid the ultimate price for their outspoken stance against tyranny and oppression. Those listed below are specifically some of those scholars and senior members in the armed forces who stood up for Muslim Orthodoxy when it was necessary.

Sulaiman ibn `Abdul Wahhab `Abdul Wahhab ibn `Ali

Zayni Dahlan `Alawi ibn `Alawi al-Haddad

`Abdul Latif an-Najdi `Abdullah ibn Dawud al-Hanbali

Jamil al-Afandi Mustafa Ash-Shatti

Muhammad `Ali Pasha Muhammad As-Saffarini

Muhammad Al-`Afaliqi Muhammad Ibn `Abidin

Ahmad ash-Shatti Ahmad As-Sawi

Ahmad Rida' Khan Muhammad Humaid An-Najdi

Muhammad Hayah as-Sindhi `Uthman al-Farsi

Sharif Ghalib `Abdul Ghani al-Lubadi

Hasan Ash-Shatti Khalid Al-Baghdadi
Muhammad Al-Khidr Ash-Shanqiti Ahmad Al-Hamawi

`Abdul Wahhab ibn Sulaiman Dawud ibn Sulaiman

Zahir Shah Miyan Ahmad As-Suja`ii

Mustafa al-Karimi `Abdullah az-Zawawi

Sulaiman Murad `Abdullah Abul-Khair
Yusuf az-Zawawi Hasan Ash-Shaibi

Ja`far ash-Shaibi `Abdul Muhsin Sahhaf
`Abdul Wahhab ibn Fairuz `Abdullah Al-Qaddumi

`Abdul Aziz Hamad Ahmad Al-Qabbani
`Ata al-Makki Ahmad Al-Masri

Muhammad al-Kurdi `Abdur-Razzaq Al-Hanbali

Muhammad Hijazi `Ali ibn Mubarak

Sulaiman al-Jamal `Abdullah Mirghani

`Abdul Wahhab ibn Muhammad `Abdul `Aziz Muhammad

`Abdullah al-Jibarti Muhammad Fairuz Al-Hanbali

`Abdul Qadir al-`Idrus `Abdullah al-`Idrus

`Abdullah ibn `Ali `Abdur-Rahman al-Ahsa'ii

`Ali as-Sakran `Abdullah Ba`Alawi

Hussain `Abdullah Bilhaj Muhammad `Allan

Muhammad Al-Balidi `Abdur-Rahman Al-Ash`ari

Ahmad ad-Dayyaf Shah Fadl Al-Qadiri

`Ashiq ur-Rahman Al-Habibi Muhammad Madrasi

`Abdul Qadir al-Hindi Faid Ahmad Al-Hindi

Saifullah Khan `Abdul `Aziz Ala Hanbali

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## Preface to the Reprint

It is my supreme pleasure to be presenting the reprint of the *The Divine Lightning: The Decisive Speech from the Lord of Lords, the Words of the Messenger of the King, the Bestower, the Statements of the People of Wisdom in Answer to Muhammad ibn `Abdul Wahhab* by the grand Imam and Marja`, Sulaiman ibn `Abdul Wahhab An-Najdi.

I cannot begin to understand the acclaim that this book brought from readers.

I received e-mails from Muslims and non, whether it was India, Indonesia, Russia or even Belarus. All of them shared the same reaction, namely that of happiness and concern.

For many people, *Divine Lightning* was a lightning rod. As controversial as the author was, the evidences and proofs were even more eye opening.

My editor and publisher were originally concerned for my life based upon the tone and delivery of the text. My response to this was to say that firstly I did not write these words but only translated them. Secondly, I only gave what was present.

Both Andreas and Suzanne were happy to move forward and so was Mrs Todd with the editing. We all knew that we were on the cusp of something big.

Up until that time, we had mainly been able to counteract Salafiyyah and its numerous offshoots in the United States with contemporary literature.

Now we were going to start using literature contemporaneous to Muhammad ibn `Abdul Wahhab, his sons and grandsons, which would be a far more compelling argument given that those who were the authors and propagators of that theology were alive. The 1431 (AD 2010) publishing was both a difficulty and a pleasure.

The publishing of this text enabled me to present contemporary arguments from the nexus point of Salafiyyah to an English-speaking audience that could now examine this organisation based upon its own claims contrasted with those who witnessed the movement.

Out of some 60 and more books of responsa literature to Salafiyyah, I had to choose one and I felt that I had made the right choice.

With this endeavour, I had also been able to shake myself free from two trends (and indicate my own position) which although at the time were venomous and fringe have now become ubiquitous.

The first of these was the obnoxious and morbid Deobandi-Barelwi dispute which contaminated any real discussion on the Salafi organisation, reducing some 16 major theological issues to almost cartoonical pictures of supplications before the adhan, "meelad" functions, "Sufi gatherings," fiqh disputes and all other manner of smokescreen that did not really address the more foundational issues.

This dispute was clouded until *Divine Lightning* was published.

Universalism (sometimes referred to as "religious indifferentism"), or to use the technical expression, "complete ecumenism," was firmly advocated by both parties and those besides.

As we come closer to the End of all Things, we see the continued watering of the tree of universalism, which was originally a seed planted and known as parennialism.

The author of this work and those he cited were ready and prepared for such a creeping tree and rightly sought to pull it out from the roots with the discernment of the Revealed Law.

It has also been under the cover of universalism that heterodoxies have been able to flourish under the banner of "agreeing to disagree" but at the same time not addressing the fundamental differences between themselves and historical Orthodox Islam.

The most famous transformation has been Salafiyyah, which some 90 years ago gave itself a religious botox.

Different names, different organisations and new converts unfamiliar with it enabled the roots of falsehood to take root and the vines of blasphemy to stretch skyward.

The Anglosphere was an especially fecund location to lay seed and the missionary gardeners of Salafiyyah went about as hearty workman, with neither rest nor play in their endeavours.

The result of this was the introduction of the organisation into the United States and United Kingdom first and after being popularised, spread and disseminated in the same way that bees carry pollen on their legs.

Names such as *Muslim Brotherhood (Ar. Ikhwan ul-Muslimin), the Muslim Jamaat (Ar. Jamaat –i– Islami*) were logged but not understood by grassroots Muslims, converts and born-Muslims as they re-emerged with new titles such as ISNA (Islamic Society of North America) and ICNA (Islamic Centre of North America). Soon after came CAIR (Council of American Islamic Relations).

More seeds laid, more vines, more branches, until the original organisation was lost under the dozens of sub-divisions.

Then came the piles of literature with pamphlet wielding missionaries (referred to as "da`ees"), eager to bring people in the Anglosphere into "the da`awah" and to keep them on "the manhaj" or "straight deening."

These same poisonous plants reached over and choked and throttled the home-grown Muslim organisations that had worked long and hard

to build social programmes, after school study halls and a respectable relationship with the wider community.

This all came to a halt with Salafiyyah's footprint being laid and roots being put down in the Anglosphere.

The only way weeds can thrive is in an environment of religious indifferentism. Some Muslims were not able to make the link between the GIA, Al-Qaeda, the events of 11 September 2001 (in New York) and 7 July 2005 (in London) and Daesh but wanted to understand what was happening.

*Divine Lightning* came after the 11 September 2001 and 7 July, 2005 attacks but was still relevant and the inundation of my e-mail was indicative of this fact.

It is my hope that people reading the book will take the right action with Salafiyyah: to fight it.

For some this might involve military action as they have been instructed by the scholars who are advising them in situations where this is the only option.

Others might be called to put on the armour of spiritual warfare and this may involve speaking, writing, preaching or the like.

Everyone falls into some sort of category but one thing that is for certain is that we must do something.

Al-Hajj Abu Ja`far Al-Hanbali

Wednesday 15 Shawwal 1441
November 12, 2019

**In the 95th Year of the Holy Land Captivity**

## A Note about Translation

When one endeavours to translate from one language to another, he is seeking to convey the ideas of the author in the original language to an audience in the receptor language.

This can be a very rewarding act but it is also challenging and leaves the translator with the query of how exactly to translate the said text.

When one considers how to convey meaningful phrases to an audience in another language, country and time period, there are three general methods that may be employed.

*Formal/Literal*

This is using formal or literal translation when resorting to translating phrases a word at a time independent of the whole phrase or sentence. I have favoured the use of this method when historical figures have been cited by name, such as prophets, angels, scholars and saints, or when certain phrases peculiar to the Revealed Law have been inserted by the author.

Literal translation is at times necessary when an author uses a word or set of words with the supposition that the audience for whom he is writing understands the subject matter, ramifications and flow of arguments being presented.

These types of phrases could not be translated approximately or interpretatively. If this was done, much of the work would have been lost to the reader.

The mention of personalities, no matter how august, would have borne little benefit to the reader who knows not their significance, placement in history or relevance at being cited in a certain place.

*Idiomatic*

This would be a statement or phrase used that is not meant literally, but the expression is carrying a figurative meaning.

What is intended by the phrase cannot be found by the word order, its phraseology or under normal circumstances. The idiom is understood by the way it is used in conversation.

This is understood by native speakers of the language, but those reading the translated expression in their own native tongue might understand it literally (i.e. "his mother passed away"). This can lead to distortions in translation.

In this case, one has the option to (1) translate the expression word for word, (2) give an explanatory note or (3) give an approximate statement that sums up the general meaning of the phrase being used.

In the introduction to *The Divine Lightning*, the author refers to someone as the "son of your brother". Without a footnote or anything, this reference would be quite obscure.

Hopefully the reader will see the benefit in this and also find this translation more readable and pleasureable in the overall flow of the translated text.

*Dynamic*

This is translating according to what the author intended, while using contemporary speech in the language of the audience being addressed. An example would be rather than translating a sentence word for word, which would render the work a composite of Arabic and English that would read mechanically, I have brought the thoughts of the author into contemporary speech that would be understood by English readers.

Translating literally would have rendered the texts in question without meaning to a mainly English – speaking audience by subjecting them to a linguistic pattern that they do not use.

The main point of the poetry is explained by the author, and also the sense is conveyed by additional evidences used with it. To translate literally in this area would be unnecessary and also bring more footnotes, which we have already tried to keep to a minimum.

Many authors favour one of the three ways of translation mentioned above, but as can be seen, I use them in combination, always taking careful counsel beforehand.

The reason is that the use of one in every circumstance will neglect the necessary use of another method. Very few texts translated are completely literal, solely idiom based or entirely in need of dynamic equivalency.

What occurs more often than not is that translated texts are a tapestry with various currents and patterns of speech within them. It must be the translator's duty to bring forward the text in a responsible way, while conveying it to the audience in a fashion that ensures coherence and readability.

*The Struggle with English*

In order to try to deliver the best and most enjoyable translation to the readers, the translator has frequently taken recourse to books of grammar to better his understanding of the English language and to convey deeper expressions more succinctly.

An immense help in this task has been *Gwynne's Grammar* and also *Gwynne's Latin* by the giant in English literature, N.M. Gwynne. His humorous and pithy way of giving pointers on better English helped me produce a more coherent translation style which I hope readers notice and take delight in.

*Gwynne's Latin* has been an invaluable assistance on proper suffix/prefix use in addition to the fact that with Latin being one of the principle sources of English - which is a West German dialect - it was imperative for me to get a strong handle on it.

I would be unjust if I did not include a glowing review of Simon Heffer's classic manual *Strictly English: The Correct Way to Write...And Why It Matters*. This book pointed out glaring errors made in English use, word order, sentence structure, vocabulary and the like.

I have been guilty of some of these crimes and this book acts as a means of rehabilitation. There are a host of other books on the topic that I have included in the bibliography that I strongly recommend to the reader not just to show my evolution as a translator but to also assist the reader in improving his own English usage.

When quoting sources in this text, I have consulted the Harvard and Chicago Manuals of Style but have not depended upon them. There are pressings reasons why I have not submitted to either style.

Firstly, the hadith collections were not numbered in the first three generations.

This is a new system that has appeared fairly recently. When consulting a text such as *Al-Jami` us-Sahih* by Imam Muslim ibn Al-Hajjaj, in English, one will find different numbers for different publishing houses.

Secondly, there are other texts that do not have strict book or chapter titles but are organised alphabetically or in other loosely defined patterns. This would include books such as *Al-Musnad* by Imam Ahmad ibn Hanbal, may Allah have mercy upon him. In this situation, I have used the volume and page numbers; for example, *Musnad* of Imam Ahmad ibn Hanbal, vol.3, pp.90-95. I have attempted to refer to this standard whenever possible.

Thirdly, Hadith literature cannot be opened and read as one would an ordinary book. There are some five things that have to be kept in mind:

(1) **Hadith literature is not fiction.** This is historical data that is supposed to present a point to the reader or listener that sheds further light on detailed matters of the Revealed Law.

(2) **Hadith literature has revelation within it.** There are parts of the hadith literature that are revelation, in which the Prophet, peace and blessings of Allah be upon him, makes a statement, does an action, approves of a particular code of conduct or commands people with advice.

(3) **Hadith literature is not casually read.** I can read the *Iliad* and the *Odyssey* as a fun read before going to bed as these works are parables given through story form along with metaphors and tragic heroes.

Hadith literature has morals mentioned and the like but there are also narratives, individual narrators and terminology being used to which one has to be particularly attuned and alert to at the time of reading.

(4) **Hadith literature is collected under certain categories for a purpose.** When one picks up any hadith text, there is a particular genre or class that it belongs to and there is a certain way they are to be read. Some are extracts while others are long narratives listing the reason for the actual statements or commands.

(5) **Hadith literature provides context to the revelation of the Qur'an.** This is both useful and imperative for the one that would like to study.

The Qur'an was implemented in the lifetime of the recipient and carried out and this has been left for posterity to gaze upon, comment upon, understand and then put into practice in later ages.

It is for this reason that so much attention was put on this area by the scholars, particularly those coming out of Al-Basrah. Their entire business was the recording, examining, discussing of hadith.

For the people of Al-Basrah, passing rulings or making theoretical principles was not enough. They needed to know each narrator of the hadith, the history of the hadith, the reason it was spoken, the background, the language used, the audience being addressed and so much more.

These and so many other reasons drove the method in collecting hadith. Al-Basrah as a school developed two principles for hadith and the knowledge around them:

*Hadith Majlis* – these were scholars that concerned themselves with hadith according to all of the above and more and then put them in books based upon the needs of the audience addressed, students and scholars.

*Fiqh Majlis* – these were scholars that took the knowledge from and with the hadith majlis and gathered the books together that would strengthen the knowledge of fiqh.

There would be obvious overlap between the two categories – where some scholars would be both categories – but the scholars would always be particularly weighted towards one area.

Imam Ahmad ibn Hanbal (d. 241 AH) paid such careful attention to this that the students of his madhhab after him dedicated their sweet time to the process.

This included people such as Imams Abu Dawud As-Sijistani,[1] Muhammad ibn Isma`il Al-Bukhari,[2] Muslim ibn Al-Hajjaj An-Naisaburi,[3] Abu Bakr Al-Athram,[4] Abu Bakr Al-Marrudhi,[5] Harb ibn Isma`il Al-Kirmani,[6] Abu Bakr Al-Marwazi[7] and others.

Books would be collected together and each needed area had hadith texts put together for that purpose. Scholars organised hadith books to be read under:

(a) names of the narrators in alphabetical order

(b) chapters and books of subjects

(c) rulings that are needed by students or scholars that will be making judgements

(d) historical epochs

(e) extracts of the beginning of the text in question

This process was used by laity, student and scholar alike for the better part of 1400 years until an attempt was made at a numbering system.

A man bearing the name Fu'ad `Abdul Baqi[8] attempted to number the collections but it was haphazard and not consistent enough to be uniform throughout. Printing houses took this on board and once they started printing books of hadith, the confusion spread. He would never live to complete the monumental task that he had set up.

In light of this, one of today's living marja` people and a large figure in the Hadith Majlis, decided to try to simplify and make things easier.

Imam Salih Ahmad Ash-Shami,[9] coming from a family of marja` people himself, decided to bring all of this together and try to resolve affairs.

He made the numbers in Al-Bukhari and Muslim to match up and then introduced his own coding system that had the texts run in line with the fiqh books of the Hanbali School, which Al-Bukhari, Muslim and Abu Dawud were based upon in the very first place anyway.

Imam Salih Ash-Shami took Al-Bukhari and Muslim and combined them both together and then took the Ahadith in common and marked them. Those unique to each collection were marked and kept as so.

As for the hadith and notes that these two Imams put in the margins, these were included in the footnotes rather than having to be read in the commentaries.

Regarding this monumental task, Imam Salih Ash-Shami himself said, "I believe this is perhaps the first time this has been done regarding this matter."

The Imam then went to the other collections and set about putting together a proper number sequence in addition to the fact that he used the same meticulous nature he did on *Al-Jami`*.

So far the Imam has completed the task of proper organisation for the Hadith Majlis in the School on more than 10 hadith books.

This is a monumental task and may ultimately have to be shared between him and his brother (in the Fiqh Majlis) on account of his advanced age.

As was said previously, Imam Ash-Shami organised this text according to the books of the school of Imam Ahmad and then made 9 units with fresh headings for the chapters.

He then went through yet another process that the reader will appreciate. Upon examination, the reader can see that he has taken his simplification of the hadith collections based upon the difficulty of books recommended in the curriculum of Imam Muwaffaq ud-Din Ibn Qudamah (d. 620).

So the sets of books that need to be studied in fiqh (from simple to the advanced) along with their equivalent hadith works are listed below:

*Al-`Umdah - Al-Jami` bain As-Sahihain* (3,896 hadith)

*Al-Muqni` - Zawa'id us-Sunan* (7,688 hadith)

*Al-Kafi - Zawa'id ul-Muwatta' wal-Musnad* (3,753 hadith)

*Al-Mughni - Kutub ut-Tasi`* (16,290 hadith)

The Imam did such a masterful job that it is difficult to fully put into words what he has done. I remember when I started *Al-Jami` us-Saghir* 18 years ago and one of my teachers was saying, "If something easier comes out besides this, then you should cling to it."

Now here we are. So what can I say in closing about this matter? If you are a student of knowledge, you will need to familiarise yourself with *Al-`Umdah, Al-Muqni` or the Zad ul-Mustaqni`* and review the knowledge in the commentaries and extract these hadith for memorisation if you have not already.

If you have I would advise employing this new system for use as it is easier, more streamlined and better facilitates your studies. The book

you are already studying in fiqh fits like a glove with the equivalent text of hadith.

As for non-students, this system can be used as a source for hadith with the index. It can also help you to learn the narrators and chapter headings for use. The book is broken into three areas for hadith use:

(a) the Ahadith that are particular to Imam Al-Bukhari's collection

(b) the Ahadith that are particular to Imam Muslim's collection

(c) the Ahadith that are present in both collections

These markings and differentiations should be an invaluable assistance to (1) the family that would like to learn together, especially when teaching at home and dispensing lessons and (2) the student that is building his knowledge and going forward.

So my method of citation will be through the coding system used by Imam Ash-Shami with the citation. Thus the Imam's (Ash-Shami) work, then the citation (the original collector) and the location via there (in Ash-Shami's work with relevant volume and page numbers) will appear.

Henceforth, in the case of a hadith from Al-Bukhari's collection, it will be cited as *Al-Jami` Bain As-Sahihain*: Al-Bukhari, vol.3, Section 6: *Mu`amalat*, pp. 330-331.

If it is the collection of Imam Muslim, in place of Al-Bukhari will appear Imam Muslim's name. The same thing will hold for Imam Ahmad and so forth.

It is my firm desire to make the reading experience and also sourcing the texts (for the researcher) as easy and clear as can be done and also to impose some form of reasonable order.

As for quotes from the Qur'an, I have given the surah name, its number in brackets next to it, then the ayah number following; for example, Surat ul-Ma'idah (5), ayah 5.

The two main translations of the Qur'an most favoured (but not solely depended upon) by the translator consist of: *The Meaning of the Glorious Qur'an: An Explanatory Translation, the New Modern English Edition* by Muhammad Marmaduke Pickthall and *The Koran* by N.J. Dawood.

In the case where the ayah poses some ambiguity to the reader in the English translation, I have tried to translate directly while using the same style as the aforementioned in presentation.

The versification, paragraph and ayah numbering I use is in strict adherence to the narration from the Prophet, peace and blessings of Allah be upon him, as taught to Abu Hurairah (d.59/AD 678), Ibn `Abbas (d.68/AD 687), `Abdullah ibn `Ayyash ibn Abi Rabi`ah (d.15/AD 636) and Ubayy ibn Ka`b (d.30/AD 652) as taught to Abu Ruh Yazid ibn Ruman (d.130 /AD 752), as taught to Abu `Abdullah Muslim ibn Jundub Al-Hudhali (d. 106/AD 728), as taught to Al-Qadi Shaibah ibn Nassah (d.130/AD 762), as taught to Abu Dawud `Abdur-Rahman ibn Hurmuz Al-A`raj (d.117/AD 749) as taught to Abu Ja`far Al-Qa`qa` (d.130/AD 762) as taught to Nafi` ibn `Abdur-Rahman ibn Abi Nu`aim (d. 169/AD 801), as taught to Abu Musa `Isa ibn Mina Az-Zurqi (d.220/AD 852) who is also known as Qalun.

This chain, as well as the one coming through the channel of Warsh (d.197/AD 812) is preferred by the Imam, Ahmad ibn Hanbal (d.241/AD 855) and a large body of the first three generations and thus is preferred for use.

All other texts are quoted by their titles, volume number then page number and will be recognised by the reader as falling between the Harvard and Chicago styles of citation.

As part of my own style, I tend to quote a few pages before the relevant passage. Thus, if I am quoting a statement that appears in *Al-`Umdah, page 118*, I will render the quote *Al-`Umdah, pp.116-118*. This is

to make sure that the quote I have given can be read in context by the researcher, and has not merely been quoted without bearing in mind the context that the author intended.

I have also not sought to transliterate using the long and short vowel sounds of the past. This can be daunting and also very time-consuming. By attempting to bring the words into English as best we could, most people (Muslim and unbeliever) will be able to decipher them.

It is our hope that this work is faithful to the original, but also readable to those in the receptor language. We indeed do praise Our Lord for the opportunity to present this text, seeking nothing but His Face as the greatest reward.

## The Subject Matter of the Book

The twelfth century of the Muslim calendar was a time of great uncertainty for believers, and they suffered numerous setbacks with the growing prominence of colonialism in the heartlands of Islam.

The Muslim ruler of the time, Salim III,[10] watched these calamities with dismay, each washing over those under his authority like waves in the ocean. The French had torn Egypt away from its fellow believers from 1113-1116,[11] which disrupted shipments to and from the country and also instigated the beginning of the secularisation of the country.

Rather than deal with these external forces, his attention was made to focus on the internal destruction being wrought by a tiny band of violent men, intent on having Muslims believe as they did, or destroy them in the process. Perhaps most disturbing of all was that they claimed to be Muslims, in fact the only true Muslims.

Muslims had suffered under many cults, always proving victorious when they were patient and steadfast, but Salim III was confronted by the Khawarij, the first and most violent cult that had sprung up during his reign. This group was known of by the Prophet Muhammad,[12] peace and blessings of Allah be upon him, some 1,200 years previously when it was led by a man by the name of Dhul Khuwaisirah, described by the Companions as having, 'a shaved head, a thick unkempt beard and his clothes tucked above his ankles'.[13]

Dhul Khuwaisirah had been unhappy with the sadaqah he had received and told the Prophet, peace and blessings of Allah be upon him, "Muhammad! Fear Allah and be just!"[14]

This flagrant disrespect and revolt against a prophet and the leadership of Orthodox Islam was met with stern rebuke and anger by the Companions.[15] Some asked for permission to execute the man, but were told by the Prophet, peace and blessings of Allah be upon him, not to do so. An ominous prophecy was then unveiled, in which he said:

**"Leave them, for they have their people. If you were to compare your prayer and fasting to theirs, you would look down upon your own. Yet they will go out of the Religion as a hunter's arrow goes out of the prey he is hunting.**

**"If the hunter should check one part of the arrow, nothing is found. The same is the case with the other part and the other side of it."**[16]

When speaking of them, the Prophet, peace and blessings be upon him, further expounded,

**"Out of this man's offspring will come a people who will recite the Qur'an but it will not go past their throats. They exit out of Islam as the hunter's arrow shoots out of its prey. They will kill Muslims and leave the idol worshippers."**[17]

The stage was set, so that even after the death of the Prophet Muhammad, peace and blessings be upon him, this movement began to

grow in strength, punish its enemies and when necessary interrogating those who were suspect in their eyes.

They appeared concurrently every 100 years thereafter, wreaking havoc in their wake. One such appearance came in the year 1111,[18] with a young man born in Arabia in the city of Al-`Uyainah in Najd province. His name was *Muhammad ibn `Abdul Wahhab*.

As a youth, he studied from his father, Imam `Abdul Wahhab An-Najdi[19] and alongside his older brother, Sulaiman,[20] but on a detour to Iraq on the way to Sham,[21] underwent a change.

He had happened across the books of Muhammad Al-Amir As-San`ani[22] as well as isolated quotes from Imam Ibn Taymiyyah's[23] *Collected Digest of Legal Rulings*,[24] which he read with great relish. Although untrained and unqualified as a scholar,[25] he began to write books and make rulings not long after his return in the year 1150.[26]

Many of these were not publicly revealed or taught openly, as the time was not yet deemed suitable,[27] but with the death of his father in Hurailama'[28] and his own emigration to Al-`Uyainah and then Ad-Dar`iyyah, he came under the patronage of a local governor named Muhammad ibn Sa`ud.[29] It was agreed by Ibn Sa`ud that he would be the temporal leader while Muhammad ibn `Abdul Wahhab was the spiritual head, and together they would purify Arabia of all that they saw as idolatrous.[30] The pact was sealed by Ibn Sa`ud's clan intermarrying with the religious zealot.

Under the supervision and support of the new emperor of the movement Muhammad ibn `Abdul Wahhab penned some 22 pamphlets and booklets[31] demanding obedience from layman and scholar alike. Some of the major doctrinal positions propounded at variance with Muslim Orthodoxy were as follows,

1) One may know the meaning of all of Allah's Names and Attributes in this life, even if they have not seen Him. The Names and Attributes of Allah have earthly meanings that we understand.[32]

2) Salvation by faith and deeds being the reason for entrance into the Paradise.[33]

3) The state of the dead is close to that of annihilation, so they cannot hear those who come to visit them at their graves. This further includes the point that their wonders and life also cease at death so to ask them to pray for someone else would be idolatry.[34]

4) Visiting those in the graveyard or sending blessings upon them at the graveside is idolatry. The same holds true for speaking of the unseen or absent, for example, the angels.[35]

5) The vast majority of Muslims down through the ages, since the end of the First Three Generations, have slipped into idolatry.[36] As this happened, Muslims were obliged to draw new conclusions from the texts and apply them in ways they saw fit. This, of course, would need to be checked by people of authority in the movement. In addition to this, the Muslims have come to be like the idol worshippers, who believed that Allah was the Creator, but just did not worship Him.[37]

These were not all the beliefs of the organisation,[38] which was called *Al-Muwahhidun*[39] or '*The Brotherhood,*' [40] but were beliefs that caused major theological rifts between them and the Muslim community.

The message of The Brotherhood was simple, stark and unmistakable. They neither claimed to belong to any of the legal schools nor did they claim ancestry to the theologians of the past such as Imams Ahmad ibn Hanbal,[41] Abu Mansur Al-Maturidi[42] and Abul Hasan Al-Ash`ari,[43] may Allah be pleased with them, in any sense.[44] The Brotherhood did not claim to be any of these things but rather the *re-*

*establishment* of pure and pristine Islam that had been lost so long ago. Islam had to be preached anew.[45]

After sending out letters 'calling the Ummah to the good news,' they soon came into conflict with the scholars, who began writing, teaching and preaching against the new movement. There were imminent shaikhs,[46] such as Sulaiman ibn `Abdul Wahhab, `Alawi Al-Haddad,[47] `Abdullah ibn Dawud Al-Basri[48] and others, who literally risked their lives to tell the truth. Some felt the sword of the assassin and fell as martyrs[49] while others were captured and tortured.[50]

Still others were free and continued preaching regardless of the occupational hazard, sometimes taking up arms against a theological system seeking to overthrow Muslim governance. Ghalib ibn Masa'id, Governor of Makkah in the Ottoman era under Salim III, fought them with all the arms available.

The year 1206[51] witnessed some of the worst fighting imaginable and was also the year the Muwahhidun's founder, Muhammad ibn `Abdul Wahhab, was buried, prayed upon by his group and left in an unmarked plot that remains insignificant to this very day.

The Brotherhood group in 51 years had depopulated several towns and cities, forcibly converted Bedouin tribes and also shelled Makkah and Madinah, stopping the annual pilgrimage for two years.[52]

In the year 1217[53] they gained access to the city of Ta'if with an army of thousands of Brotherhood members and decimated the populace.[54] When the Makkan people heard this news, they were terrified the same fate might await them. When the armies of the new cult came to the gates of Makkah, they found that the annual pilgrimage was taking place and that thousands upon thousands were present.

They decided to wait until the hajj was over and then take over when the armies and most of the able-bodied men had left.

They returned in the year 1218,[55] in the first month of the year and found the doors locked. The Brotherhood threatened to murder all inside unless given entry at which time they promised amnesty to all.

When they gates were opened, darkness swept the land. For 14 days they destroyed buildings, slaughtered school teachers and scholars of all sorts and forced people to renounce Orthodox Islam and come to the masjid to hear the new teachings.[56] People sought to avoid it but were viciously beaten. Records of the congregations were kept.[57]

Muslim armies came from the south and west to liberate the city and heavy fighting ensued between the two opposing groups. The city passed from the hands of Muslim Orthodoxy to the Muwahhidun organisation then back again, with the Brotherhood killing more people each time they resumed control.

At one point, the Brotherhood stopped food reaching the people of Makkah and then Madinah. In the latter a famine resulted and the people were forced to eat the dogs of the city.[58] The place where the Prophet, peace and blessing be upon him, was interred was stripped and any jewels and the like inside were looted.[59]

The city of Makkah fell into the cult's hands again and remained so until the year 1220,[60] when Muhammad `Ali Basha,[61] the Governor of Egypt, agreed with the Muslim Government to lie waste this system and its leaders.

After much sabre rattling from the Muwahhidun, the battle began and was swift. The movement began to be uprooted wherever it had placed its roots. Like unruly and stubborn weeds, they were pulled out by the roots and destroyed.

The sons, grandsons and missionaries of Ibn `Abdul Wahhab's movement fled like hyenas from the Muslim army and hid away, blending in with the population and destroying buildings as they receded into their homeland.[62]

The ultimate end came for them when the army reached Ad-Dar`iyyah, the new Paradise the Brotherhood had built, and destroyed it, burning it to the ground and carrying its theologians and warriors to Egypt and Istanbul to stand trial for murder, looting, rape and numerous other charges. Many of them were beheaded and buried without a funeral in unmarked graves[63] while others claimed to have repented, some of them being genuine.[64]

The movement was checked for the time, but after the Ottomans were destroyed in 1338,[65] the movement again found its courage. This time, convicts in prison,[66] who had been taken from Arabia, began recruiting cellmates who were guilty of felonies such as murder, grand larceny and extortion, and who, upon release, would serve Ibn `Abdul Wahhab's cause.

They found ready listeners in such an environment as a dank jail cell. The Brotherhood was given a facelift and a new name in the years 1308-1323.[67] The Salafi Call was born.[68] The name stuck and the number of adherents grew again.

They soon found support, and with the help of many forces, gained control of Arabia and renamed the country after their leader in 1350,[69] transforming it into *The Kingdom of Saudi Arabia*. The name was after their hero, Muhammad ibn Sa`ud and his family.

They still control the government to this day and it is from there that they have been sending their booklets, tapes, lectures, missionaries and all materials to the rest of the Muslim world in a bid to convert them.

Many places of worship in the United States, Canada, the United Kingdom and numerous other locations have Salafi "callers," inheritors of Muhammad ibn `Abdul Wahhab's legacy.

It is for this reason that the translator has written these words and why the author wrote his own, which will follow. We hope to alert be-

lievers to the dangers of this organisation so they too can take heed of this threat and protect themselves and their loved ones.

The text, *As-Sawa`iq ul-ilahiyyah: Fasl ul-Khitabi min Kitabi Rabbi il-Arbabi wa Hadithi Rasul il-Malik il-Wahhabi wa Kalami Uwl il-Albabi fi Madhhabi Muhammad ibn `Abdil Wahhab* is by Imam Sulaiman ibn `Abdul Wahhab an-Najdi al-Hanbali.

Copies are held in libraries such as the Maktabah al-Haqiqah and As-Sulaimaniyyah in Istanbul. There are also copies of the text located throughout libraries of the Indian subcontinent. In the United States, the text is present at the university libraries of Princeton, Harvard, Michigan, Yale, Washington and others on the west coast. There are printed and manuscript forms of the work, all of which I have consulted for this endeavour.

The main depended upon manuscript for this work is that of the 1300 (AD 1883) copy of Imams `Abdur-Razzaq Afandi an-Naqshabandi al-Qadiri al-Mujaddadi and Mahmud Afandi an-Naqshabandi al-Khalidi, who printed the copies from Muhammad Rashid Nakhl in Iraq (and there is also a copy of it in Istanbul in Turkey), who took his copy from Imam Dawud Afandi As-Sa`di.

This was used due to the fact that the title and age of the manuscript matches what the author had sent out to the different dominions of his time. All extant copies in India and the United States, printed and otherwise, are based upon the copies of the Arabian Peninsula or those of Iraq.

As for the copies from interior Arabia itself, these unfortunately are not available, as these, along with many other literary and historical treasures, were destroyed by the Ikhwan movement,[70] but those in Iraq, which were based on the original hand printed or written copies from the author, are given preference.

If there are any title, spelling or pagination differences, the Turko-Iraq copies are shown preference. As for the content, all copies (exempting again spelling and slight title variations) are identical in that respect.

As for the date that Imam Sulaiman ibn `Abdul Wahhab wrote the aforementioned text, this can be traced to a direct statement from the author himself, in which he said, "Do you say that you are them when you have only appeared a little more than ten years ago?"[71]

The Muwahhidun movement of Muhammad ibn `Abdul Wahhab was openly preached in the year 1153. Therefore at the time of the writing of *Divine Lightning*, it was after the year 1162.

This was his final work and the more expanded version of the text referred to as *As-Sawa'iq ul-Ilahiyyah fi Radd `al al-Wahhabiyyah*. The latter document was only known as *As-Sawa`iq ul-Ilahiyyah* (the extra wording '*fir-Raddi `al al-Wahhabiyyah*' being added circa 1209, when the expression 'Wahhabiyyah' was first coined) and was shorter.

We find that this was part of another set of letters that Imam Sulaiman ibn `Abdul Wahhab sent out to urban centres and hamlets seeking his ruling on the matter and written copies.[72]

As for the later text, *As-Sawa`iq ul-ilahiyyah: Fasl ul-Khitabi min Kitabi Rabbi il-Arbabi wa Hadithi Rasul il-Malik il-Wahhabi wa Kalami Uwl il-Albabi fi Madhhabi Muhammad ibn `Abdil Wahhab*, this was still being written after the year 1164 and completed before the author's capture in 1190.

The authenticity of the text and its' attribution to the author was established through the use of contemporary documents that are also extent today in museums and libraries.

Reference to the work *As-Sawa`iq ul-ilahiyyah: Fasl ul-Khitabi min Kitabi Rabbi il-Arbabi wa Hadithi Rasul il-Malik il-Wahhabi wa Kalami Uwl il-Albabi fi Madhhabi Muhammad ibn `Abdil Wahhab* as extent

and Imam Sulaiman as its' author is established by quotes from Imams `Alawi ibn Ahmad al-Haddad,[73] Muhammad ibn Sulaiman al-Kurdi,[74] Muhammad ibn Fairuz al-Hanbali,[75] `Abdullah ibn Dawud al-Hanbali.[76] These are not only teachers of Imam Sulaiman but indeed they were contemporaries.

A number of sections from *As-Sawa`iq ul-ilahiyyah: Fasl ul-Khitabi min Kitabi Rabbi il-Arbabi wa Hadithi Rasul il-Malik il-Wahhabi wa Kalami Uwl il-Albabi fi Madhhabi Muhammad ibn `Abdil Wahhab* were quoted by the aforementioned authors and correspond (with the exception of a few variants) with the text that has been translated today.

When quoting sources in this text, I have consulted the Harvard and Chicago Manuals of Style, but have not depended upon them. There are pressing reasons why I have not submitted to either style. Firstly, the Hadith collections were not numbered in the first three generations. This is a new system that has appeared fairly recently. When consulting a text such as *Al-Jami` us-Sahih* by Imam Muslim ibn al-Hajjaj, in English, one will find different numbers for different publishing houses.

The translator, therefore, decided that as these books have book and chapter titles, to make use of them instead, as in all translations they are uniform. Secondly, there are other texts that do not have strict book or chapter titles, but are organised alphabetically or in other loosely defined patterns. This would include books such as *Musnad* by Imam Ahmad ibn Hanbal, may Allah have mercy upon him. In this situation, I have used the volume and page numbers; for example, *Musnad* of Imam Ahmad ibn Hanbal, vol.3, pp.90-95. I have attempted to refer to this standard whenever possible.

As for quotes from the Qur'an, I have given the surah name, its number in brackets next to it, then the ayah number following; for example, Surat ul-Ma'idah (5), ayah 5. The translation of the Qur'an most fa-

voured (but not solely depended upon) by the translator has been the *Meaning of the Glorious Qur'an: An Explanatory Translation, the New Modern English Edition* by Muhammad Marmaduke Pickthall. All other texts are quoted by their titles, volume number then page number. As part of my own style, I tend to quote a few pages before the relevant passage. Thus, if I am quoting a statement that appears in *Al-Adhkar, page 218*, I will render the quote *Al-Adhkar, pp. 216-218*. This is to make sure that the quote I have given can be read in context by the researcher, and has not merely been quoted without bearing in mind the context that the author intended. I have also not sought to transliterate using the long and short vowel sounds of the past. This can be daunting and also very time-consuming. By attempting to bring the words into English as best we could, most people, Muslim and unbeliever, will be able to decipher them.

It is our hope that this work is faithful to the original, but also readable to those in the receptor language. We indeed do praise Our Lord for the opportunity to present this text, seeking nothing but His Face as the greatest reward.

## A Glimpse at the Al-Musharraf Family

I could not start this work without first introducing the family of the author, who were the princes and masters of the Ummah. At times, people may not always realise the value of something until it is either gone or they step away and look at it from a distance.

We believe that this is the case with the al-Musharraf family, whose theological and juristic (not lineal) ancestry goes to the very core theologians of the legal school of Imam Ahmad ibn Hanbal.[77]

Such scholarship in our midst among the four madhhabs is becoming rare and also rapidly disappearing. For this reason we believe we benefit ourselves and our readers by explaining the great scholars of the past.

When students of knowledge from the Arabian Peninsula desired to benefit greatly and become scholars, they left their domiciles, tented communities and habitations, and headed to Egypt, Iraq or Sham.[78] The Arabian students generally made it a point to take from the following Imams of their day:

Ahmad al-`Uskuri (also written Al-`Askari),[79] Ibn Al-Mabrid,[80] Musa al-Hajjawi,[81] who were based in Damascus (Sham),[82] while Taqi ud-Din al-Futuhi[83] was based in Cairo (Egypt).

The five major scholars of Najd who had studied intensively with the aforementioned were Hassan ibn `Ali ibn Bassam,[84] Ahmad ibn `Atwah,[85] Zamil ibn Sultan,[86] Ahmad ibn Abi Humaidan and his cousin, Muhammad ibn Abi Humaidan.[87] These Imams were tireless in their quest to become judges, and reached their objective, returning to Najd after being with the luminaries of the school.

Imam Ahmad ibn `Atwah had worked so hard that he was considered a great authority even in Damascus.[88] He became the greatest scholar living in Najd upon his return and attracted scores of students from all over Arabia.

His texts represent some of the earliest documentation on comparative fiqh in the Najd region, which knew of no other way of understanding besides Imam Ahmad ibn Hanbal.[89]

Imam Ahmad ibn `Atwah had one very devoted student who stood out from the rest. He was a young man named Ahmad ibn Muhammad ibn Musharraf al-Ushaiqiri.[90] He was from the Musharraf clan, hailing from the Ushaiqir region. This young man had just returned from studying with Imam Musa al-Hajjawi (in Damascus) and also went with Imam al-Hajjawi to study with Imam Ahmad al-`Uskuri (also in Damascus).

Imam al-Ushaiqiri had learned the *Satisfaction*,[91] *Provision for the One Seeking Satisfaction*,[92] *The Sufficer*,[93] *The Sufficer of the Fiqh of the Imam Ahmad ibn Hanbal*,[94] *The Supporting Pillar*,[95] and perhaps a dozen other texts by heart. Upon coming into the presence of Imam Ahmad ibn `Atwah, he continued further, until reaching the level of senior judge.

He then began teaching, which attracted students of high calibre. The most well known of these were Imams Ahmad bin Bassam,[96] `Abdullah ibn Dhahlan,[97] Ahmad ibn Muhammad al-Qusayyir,[98] `Abdur-Rahman ibn Isma`il,[99] Ibrahim ibn Isma`il,[100] `Abdullah ibn Isma`il,[101] Ahmad al-Bijadi,[102] Muhammad al-Basiri,[103] `Abdur-Rahman ibn Dhahlan[104] and finally Sulaiman ibn `Ali ibn Musharraf an-Najdi,[105] the cousin of Imam al-Ushaiqiri.

Imam Sulaiman ibn `Ali was diligent, careful with detail and had a great insight for creed and fiqh. He was universally regarded as the successor of his teacher, hailed as the chief Qadi of the Najd region in Arabia and by some accounts the entirety of Arabia.

He wrote commentaries, rulings on various issues and also resolved numerous tribal, commercial and military disputes. The Imam enjoyed

such fame that he received questions from such far afield places as Sham, Egypt and Arabia (including Iraq).

Although he was a devoted pupil of Imam Al-Ushaiqiri, he is reputed to have also studied with the great Imam Mansur ibn Yunus al-Buhuti in Egypt. Imam Sulaiman ibn `Ali expressed his desire to his students that he wanted to write commentaries on the texts the *Uttermost Boundary*[106] and *Provision for the One Seeking Satisfaction*, authored by Imams Taqi ud-Din Al-Futuhi and Musa Al-Hajjawi, respectively, but upon hearing from some of his students that Imam Al-Buhuti had completed the task,[107] he destroyed his own works for the task and advised them to follow only those texts written by Imam Al-Buhuti.[108]

As a Qadi dispensing his office, he was always on the move, but he spent most of his time in Ar-Rawdah in the region of Sudair. He had moved there from his native Ushaiqir to handle other business.

Assisting believers would call him to move from Sudair to Al-`Uyainah and settle there, where he became the judge of the largest town in Najd. This by default became like the headquarters of the entire Arabian Peninsula for seeking religious advice (outside the Hijaz region).

The Qadi left numerous successors, such as Imams Muhammad ibn Isma`il,[109] Ahmad al-Qusayyir,[110] Mani` al-`Awsaji[111] and his two sons Ibrahim ibn Sulaiman[112] and `Abdul Wahhab ibn Sulaiman.[113] His sons and other students carried on, using Al-`Uyainah city as their headquarters and main teaching centre, while students and Qadis flocked to them for training and/or advice. `Abdul Wahhab ibn Sulaiman was requested to take the judgeship of Al-`Uyainah when a dispute threatened to lead some people to take up arms.

Through his arbitration, the matter was averted and the city returned to peace. He remained as a judge from 1125-1139 AH.[114] After fulfilling this time in the post, he retired to the city of Huraimila'. At this

time, he was able to focus on teaching his two sons, the oldest Sulaiman and another student by the name of `Abdur-Rahman ibn Ibrahim.[115]

`Abdul Wahhab ibn Sulaiman died in the year 1153 AH.[116] At the end of his teaching career, Qadi `Abdul Wahhab ibn Sulaiman's teachings would be realised in his eldest son. His name is Sulaiman ibn `Abdul Wahhab.

## The Author

He is referred to as Shaikh ul-Islam, the Reviver of the Faith, the Well Grounded and Knowledgeable Scholar, the Ocean of the Sciences, the Expounder, the Jurist, the Judge, the Warrior, Imam Sulaiman ibn `Abdul Wahhab ibn Sulaiman ibn `Ali al-Musharraf Al-`Uyaini al-Qadiri[117] al-Hanbali. He studied with his father as a youth, memorised the Qur'an at an early age and travelled, as his father and others had, to Iraq, Sham, Egypt and throughout Arabia.[118] He quickly mastered creed, fiqh and the other sciences of Islam, receiving qualifications as an expounder, jurist, judge and finally, senior judge.

His texts of mastery (memorisation) in fiqh are *The Supporting Pillar, The Sufficer* and its four major commentaries; *The Sufficer of the Fiqh of the Imam Ahmad ibn Hanbal, Summation of Imam al-Khiraqi* and half of its 400 commentaries; *The Student's Guidebook* and its commentaries; *The Satisfaction* and its commentaries; *The Uttermost Boundary* and its

commentaries while his study of the Principles of Fiqh was derived and memorised from *Summation of the Chamber.*

His creed was based around the memorisation and study of *The Brilliance of Belief* [119] and its commentaries and subtexts; *Summation of Various Principles*,[120] the *Poem of Completeness* and other documents.

Imam Sulaiman excelled in his studies in hadith, which included the 'six mother books.' This refers to *Al-Jami` us-Sahih* of Imam Muslim ibn al-Hajjaj[121] and its commentaries; *Al-Jami` us-Sahih* of Imam Muhammad ibn Isma`il Al-Bukhari;[122] *Jami` us-Sunan* by Imam Abu Dawud As-Sijistani[123] and its commentary; *Jami` us-Sunan* by Imam Abu `Isa At-Tirmidhi[124] and its commentary; *Jami` us-Sunan* of Imam Ibn Majah;[125] *Jami` us-Sunan* by Imam An-Nasa'ii.[126] He also sat and listened to scholars who memorised the *Musnad* of Imam Ahmad ibn Hanbal, *Muwatta'* of Imam Malik ibn Anas[127] and Imam At-Tabarani's[128] *Al-Mu`jam*, which includes the *As-Saghir*, *Al-Awsat* and *Al-Kabir* editions.

The Imam's initial education began with his father, uncles and other relatives, some of whom we had mentioned previously. We would now like to mention the teachers he encountered on his travels. In Iraq, he stopped in Baghdad and Al-Basrah and its' outlying hamlet Az-Zubair (some count this as part of Al-Basrah while others do not), studying with Imams `Abdullah ibn Dawud Al-Basri,[129] Muhammad ibn Fairuz al-Hanbali,[130] `Abdul Muhsin ibn `Ali al-Ushaiqiri[131] and Ghannam ibn Muhammad Az-Zubairi.[132] He was made familiar with a number of great Imams in Sham, the best of them being `Isa Al-Qaddumi[133] and Muhammad ibn Ahmad as-Saffarini.[134]

He also briefly came to the Imams of Egypt. Madinah and Makkah possessed Imams such as Muhammad Hayah As-Sindi,[135] Muhammad Sulaiman Al-Kurdi,[136] `Alawi Al-Haddad[137] and others who were either visiting or permanently residing under its' beautiful sky.

After his father's death in 1153, he was chosen to lead as a judge and promoted to numerous positions until reaching a high rank. Although residing in Huraimila', his jurisdiction was over a much wider area. The prestige he enjoyed was obvious among his peers. However it would be in this same year that a calamity would strike. Imam Sulaiman ibn `Abdul Wahhab would witness the resurgence of the most dangerous cult to ever appear among the Muslims.

The most painful part would be that the reviver of this cult would be his younger brother: Muhammad ibn `Abdul Wahhab.

## The Resurgence of the Khawarij

The twelfth century of the Muslim calendar was a time of great uncertainty for believers, and they suffered numerous setbacks with the growing prominence of colonialism in the heartlands of Islam. The Muslim ruler of the time, Salim III,[138] watched these calamities with dismay, each washing over those under his authority like waves in the ocean.

The French had torn Egypt away from its fellow believers from 1113-1116 AH,[139] which disrupted shipments to and from the country and also instigated the beginning of the secularisation of the country. Rather than deal with these external forces, his attention was made

to focus on the internal destruction being wrought by a tiny band of violent men, intent on having Muslims believe as they did, or destroy them in the process. Perhaps most disturbing of all was that they claimed to be Muslims, in fact the only true Muslims.

This awful calamity had been a sleeping cancer, which in its current manifestation was no less lethal. Muslims had suffered under many cults, always proving victorious when they were patient and steadfast, but Salim III was confronted by the Khawarij, the first and most violent cult that had sprung up during his reign.

This group was known of by the Prophet Muhammad,[140] peace and blessings be upon him, some 1,200 years previously when it was led by a man by the name of Dhul Khuwaisirah, who was described by the companions as having, 'a shaved head, a thick unkempt beard and his clothes tucked above his ankles'. Dhul Khuwaisirah had been unhappy with the charity he had received and told the Prophet, peace and blessings be upon him, "Muhammad! Fear Allah and be just!"[141]

This flagrant disrespect and revolt against a prophet and the leadership of Orthodox Islam was met with stern rebuke and anger by the Companions.[142] Some asked for permission to execute the man, but were told by the Prophet, peace and blessings be upon him, not to do so. An ominous prophecy was then unveiled, in which he said:

**"Leave them, for they have their people. If you were to compare your prayer and fasting to theirs, you would look down upon your own. Yet they will go out of the religion as a hunter's arrow goes out of the prey he is hunting. If the hunter should check one part of the arrow, nothing is found. The same is the case with the other part and the other side of it."**[143]

When speaking of them, the Prophet, peace and blessings be upon him, stated, **"Out of this man's offspring will be a people who will recite the Qur'an, but it will not go past their throats. They will go out**

**of Islam as the hunter's arrow goes out of its prey. They will kill Muslims and leave the idol worshippers."**[144]

The stage was set, so that even after the death of the Prophet Muhammad, peace and blessings be upon him, this movement began to grow in strength, punish its enemies and, when necessary, interrogate those who were suspect in their eyes.

They appeared concurrently and continuously every 100 years thereafter, leaving havoc and chaos in their wake. One such appearance came in the year 1111 AH,[145] with a young man born in Arabia in the city of Al-`Uyainah in Najd province. His name was Muhammad ibn `Abdul Wahhab.

As a youth, he studied from his father, Imam `Abdul Wahhab, and alongside his older brother, Sulaiman, but on a detour to Iraq on the way to Sham, underwent a change. He had happened across the books of Muhammad Al-Amir As-San`ani[146] as well as isolated quotes from Imam Ibn Taymiyyah's *Collected Digest of Legal Rulings*, [147] which he read with great relish. Although untrained and unqualified as a scholar, [148] he began to write books and make rulings not long after his return in the year 1150 AH.[149]

Many of these were not publicly revealed or taught openly, as the time was not yet deemed suitable;[150] but with the death of his father in Huraimila'[151] and his own emigration to Al-`Uyainah and then Ad-Dar`iyyah, he came under the patronage of a local governor named Muhammad ibn Sa`ud.[152]

It was agreed by Ibn Sa`ud that he would be the temporal leader while Muhammad ibn `Abdul Wahhab was the spiritual head, and together they would purify Arabia of all that they saw as idolatrous.[153] The pact was sealed by Ibn Sa`ud's clan intermarrying with the religious zealot.

Once he was under the supervision and support of the new emperor of the movement, Muhammad ibn `Abdul Wahhab penned some 22 pamphlets and booklets,[154] all demanding obedience from layman and scholar alike. Some of the major doctrinal positions at variance with Muslim Orthodoxy were as follows.

6) One may know the meaning of all Allah's Names and Attributes in this life, even if they have not seen Him. The Names and Attributes of Allah have earthly meanings that we understand. [155]

7) Salvation by faith and deeds are the reason for entrance into the Paradise.[156]

8) The state of the dead is close to that of annihilation, so they cannot hear those who come to visit them at their graves. This further includes the point that their wonders and life also cease at death, so to ask them to pray for one would be idolatry. [157]

9) Visiting those at the graveyard or sending blessings upon them at the graveside is idolatry. The same holds true for speaking of the unseen or absent; for example, the angels. [158]

10) The vast majority of Muslims down through the ages, since the first three generations, have slipped into idolatry.[159] As this happened, Muslims were obliged to draw new conclusions from the texts and apply them in ways they saw fit. This, of course, would need to be checked by people of authority in the movement. In addition to this, the Muslims have come to be like the idol worshippers, who believed that Allah was the Creator, but just did not worship Him.[160]

These were not all the beliefs of the organisation,[161] which was called *al-Muwahhidun*[162] or *'The Brotherhood,'*[163] but were beliefs that caused major theological rifts between them and the Muslim community. The message of The Brotherhood was simple, stark and unmistakable.

They neither claimed to belong to any of the legal schools, nor did they claim ancestry to the theologians of the past such as Imams Ahmad ibn Hanbal,[164] Abu Mansur al-Maturidi[165] and Abul Hasan al-Ash`ari,[166] may Allah be pleased with them, in any sense.[167] The Brotherhood did not claim to be any of these things, but rather the re-establishment of pure and pristine Islam that had been lost so long ago. Islam had to be preached anew.[168]

Muhammad ibn `Abdul Wahhab, for his next ambitious endeavour, decided to 'call the scholars back to Tawhid and away from shirk and idols.' Each major district with a qadi was sent a letter with a pamphlet or booklet, written and signed by Ibn `Abdul Wahhab.

Historically, it is difficult to tell how many of these small messages were sent out, but the response literature from the scholars is more than sixty books. This shows the extent and scope of the cult and how serious the scholars took the threat. Replies soon came from the greatest voices of the Muslim world, all of it negative.

These great scholars not only sent his letters back, but also warned scholars of all types in other cities and preached against it in their own jurisdictions. Iraq, Sham, Egypt and North Africa followed the same formula for arresting the cancer. We would therefore like to give a sample of the scholars that rejected this evil. It may be that the believer will understand the dire state of affairs.

Imam Muhammad Hayah As-Sindi,[169] may Allah be pleased with him, had already seen the danger signs ahead of time and had begun to

warn the people about them. As a former teacher, he knew he was not qualified and took action to tell people this was the case.[170]

Imam Muhammad ibn `Abdur-Rahman Al-`Afaliqi,[171] may Allah be pleased with him, chief judge and mufti, wrote a book against Muhammad ibn `Abdul Wahhab when he claimed to be at the level of the four Imams.

It was known as *Censuring the Mockery of the One who Denies Following the Mujtahids*.[172] He then advised that he should not be followed, as he is not a scholar and is unqualified. [173] Imam Al-`Afaliqi put his life in danger when he dared to speak against the organisation.

Imam Sulaiman ibn Suhaim Az-Zubairi,[174] may Allah be pleased with him, when he received a letter from Muhammad ibn `Abdul Wahhab, replied and also sent a copy to the judges surrounding his area:

In the Name of Allah, the Most Merciful, the Most Compassionate

This is from the needy slave of Allah, the Exalted. My name is Sulaiman ibn Muhammad ibn Suhaim and I have sent this to whomever it will reach from the scholars of the Muslims, the servants of the Revealed Law of the Master of the Sons of Adam, the first of them and the last of them.

Peace be upon you and the Mercy and Blessings of Allah. As for what comes next:

It has certainly come to your attention that there has appeared in our land a man who is an innovator, ignorant, astray and leading others astray. This is causing the disruption of knowledge and the cutting off of piety from the hearts of the people. This has lead to many horrifying matters, hatefilled battles between people. Some of the things that have happened have caused hatred, enmity and are hard on the ears to bear. This has not come to our land before so we desired to send word to the scholars of the Muslims, the interitors of the Master of the Messengers, in order that they would stop this innovator

The intent of this letter is to stand up for Allah and His Messenger, to assist the religion with sincerity. May Allah make us and you from those who assist one another in righteousness and piety. Some of the innovations and astray things that this innovator has brought are the following:

He has gone to the martyrs of the Companions of the Messenger of Allah, peace and blessings of Allah be upon him, that are buried in Al-Jubailah-for example Zaid ibn Al-Khattab and his companions-destroyed their graves and spaces because they are are in chambers and they are unable to exume them.

They then decided to demolish their tombs until they are at the level of one hand span in order to keep away the animals. The one that buried these people was none other than Khalid and the Companions of the Messenger of Allah, peace and blessings of Allah be upon him.

The innovator has also went to the masjid in the area and destroyed it. There is no proof for doing this in the Revealed Law but this is only following vain desires.

He has burned the text *The Wonderful Guidance*[175] due to the statement of the author, our master, our leader. He also burned the text, *Meadow of the Two Lovely Breezes*[176] and called it, the Meadow of the Demons.

He said at one point, "If I was able to get to the Chamber of the Messenger, I would destroy it and if I could get to the Noble House I would have done so and taken the jewels from it and left it as wood." Didn't this person hear the statement of the Exalted One,

**Whoever shows reverence for the Signs of Allah, then this is from the piety in his heart?** [177]

It has been established that at one point he said, "The people for the past six hundred years have not been upon anything." A book was also sent to me that read in one section, "You should affirm that before me you were ignorant and astray."

Whoever does not agree with him in all of what he said or bear witness to that then he judges them with having committed major kufr. Whoever agrees with him and testifies to all of what he said, then he says of them, "You are a Muwahhid." This is even if the person is a rebellious sinner in total or a reprobate. So in reality when one sees this, he will know that he is calling to the Tawhid of himself rather than to the Tawhid of Allah.

He then sent a book to our land that was brought by some of his missionaries bearing his hand writing. Once opened, you could see that in this book he swore by Allah that the knowledge he possesses is not present in his teachers who claim to have knowledge. This is his claim. If this is the case, then he has no teachers and neither his father nor the people of the land of Al-`Arid were aware of this. They would have been astonished to know that when he was not learning from the teachers he was making his own points. Neither his father nor his people were made aware of this matter. So where did this man's knowledge come from? Who did he get this informa-

tion from? Was it given to him as revelation? Did he see it in a dream? Or did Shaitan teach it to him? The oath that he took claiming he was telling the truth is more dear to him than all the people of Al-`Arid.

After that he jumped and called both Ibn al-Farid and Ibn `Arabi unbelievers. He said that the household of the Messenger among us were unbelievers as they take oaths and that whoever did not testify to their kufr was also an unbeliever.

It was reliably established from him that when he was told the difference of opinion of the scholars is a mercy, he remarked, "Their difference of opinion is a trial." In addition to that, he started to destroy and plunder the charitable endowments and deny what was narrated from the Messenger of Allah, peace and blessings of Allah be upon him, and his Companions that they used to give charitable endowments.

The same innovator removed the wage for hajj guides, the supplication made for the Sultan in the khutbah and gave his reason as, "The Sultan is a rebellious sinner and it is not permissible to make supplication for him or praise him."

We were then told that the sending of peace and blessings on the Messenger of Allah, peace and blessings of Allah be upon him, on Friday night was an innovation and astrayness that will take the person who does it to the Fire.

The claim was then made that the wage the judges take, past and present, when they judge between claimants and there is no treasure for them or maintenance, then that is bribery. This statement completely contradicts what has textually been handed down from all the Imams, namely that bribery is what is taken to nullify the truth or to make falsehood true.

It is also bribery when the judge says to the two claimants, "I will not judge between you except for a wage." This is actually bribery, not what the judges are doing now or before in ages past.

The one who offers a sacrifice on behalf of someone and then says the Name of Allah over it and gives it to Allah the Exalted has been named an unbeliever by this person. Likewise, the same thing is said of the person who negates the evil of the jinn using sacrifices and such.

The innovator says of such a person, "That is kufr and the meat is impermissible for consumption." The scholars have only mentioned that the one who did that has committed an impermissible act and this was mentioned in the commentary of the text the *Uttermost Boundary.*

Scholars, please clarify, may Allah have mercy upon you, to the laymen regarding these matters and protect these poor believers who are being deceived, their true creed corrupted. If you judge this as the best course of action, then please clarify it

and we will go to his statements and follow him; but if you should see this as a mistake, call us away from it, push us away from it and make clear to the people the error in this matter.

Many people in this land have already been tested with great trial by this individual. May Allah have mercy on you, we seek to have the matter explained before false thoughts come into the souls of the people. The answer is being sought from you and that it is found by whoever maintains it.

Those who maintain it are those who have knowledge and deep insight of the Judgement of Allah and His Messenger, as that is how the truth is manifested when it is threatened and the same way that falsehood is repelled.[178] [179]

Imam `Abdullah ibn Suhaim, may Allah be pleased with him, also weighed in when he received two of the Muwahhidun missionaries, Hasan ibn `Aidan and an armed guard, and in the course of conversation realised that the two had likened Allah with His Creation.[180]

Further to this, the common people rejected him and sent him away. This forced Muhammad ibn `Abdul Wahhab to backpedal on his theology; but upon realisation that the Imam would not relent, Ibn `Abdul Wahhab resorted to calling him an unbeliever.[181]

When the Muwahhidun cult asked Imam `Abdul Muhsin ibn `Ali Al-Ushaiqiri, may Allah be pleased with him, to become a member, his reply was not favourable. Imam Muhammad ibn Fairuz al-Hanbali said of Imam `Abdul Muhsin ibn `Ali al-Ushaiqiri and his resistance to the Muwahhidun movement,

He came from our land and learned from our people. He learned the *Mukhtasar al-Muqni* from his father and did so up until the book of inheritance. Then his father died and he studied from *Al-Muntaha* until he completed it and became a jurist. He had great manners and had a wide knowledge of fiqh, inheritance, math and Arabic.

He authored a book in refutation of that Oppressive and Transgressing Innovator and quoted from Shaikh ul-Islam Ibn Taymiyyah and his student Ibn ul-Qayyim. The people of Az-Zubair then asked me to give permission for him to be their imam and teacher on Fridays and their

expounder in law. I gave permission and he travelled to them and was an honour for them and he was respected and his words were accepted by them. This went on until Allah caused him to die a martyr due to a plague at the end of Dhul Hijjah in the year 1187.[182]

Imam Muhammad ibn Al-Hajj Ahmad as-Saffarini, wrote a work, *Answers on Najd Regarding Questions about Najd.* It was one of the major works about the cult and still remains a classic, again from another contemporary.

He also wrote four volumes of information on creed, clarifying the identity of Muslim Orthodoxy. He stated in one text regarding the danger of accusing Muslims of being unbelievers,

So when mention is made of some of the evil thoughts and actions of the people of innovation and astrayness and you label them with astrayness and carrying falsehood. The text of the author, may Allah have mercy on him, mentioned this matter after making clear the way of the People of Truth and the path of the Companions of the True Way and Certainty.

It was as if he was saying that what is compulsory to believe has already been been made clear regarding those who differ with us from the people of innovation so beware that you speak their statements, believe as they do and when you understand all of that, you need to stick with the madhhab of the People of Truth.

So you are not to believe in labelling as unbelievers the people who pray and they have established one of the pillars of Islam and basic points of the religion. It is impermissible to kill them. Kufr is the opposite of faith and the unbeliever who did the act is called either ungrateful or a true unbeliever.

This is based on the pronunciation of the word, its' root and so forth. Then there is the hadith, **"Whoever said to his brother, 'Unbeliever!' Then one of them is that."** The reason for that is that he is either telling the truth or he is lying. If he is telling the truth, then the person referred to is an unbeliever. If he is lying, then the charge of kufr returns to him due to his labelling his Muslim brother an unbeliever.[183]

Imam Muhammad as-Saffarini also wrote a text[184] with one of his teachers, Shihab ud-Din al-Mannini,[185] regarding Muhammad ibn `Abdul Wahhab being a false prophet and the conditions of ijtihad.[186] The text was another rallying cry for Orthodox Muslims.

Imam `Isa al-Qaddumi, may Allah be pleased with him, was instrumental in preaching against the movement, he delivered letters and so forth. This Imam classified them as Khawarij. He was a currier for Imam Muhammad ibn Al-Hajj Ahmad as-Saffarini, who wrote, *Answers on Najd Regarding Questions about Najd*.[187]

Imam Saif ibn Ahmad al-`Atiqi,[188] may Allah have mercy on him, also rejected the pamphlets sent out by the Salafi organisation.

Imam Ibn Sulaim,[189] may Allah be pleased with him, rejected Muhammad ibn `Abdul Wahhab's false ideas.

Imam Muhammad Sulaiman Al-Kurdi, may Allah be pleased with him, reiterated numerous times,

Praise be to Allah Alone. There is no doubt in that the knowledge of deriving rulings is taken from scholars. So whoever has his books as his shaikh, then his mistakes are more than when he is correct. The claims of absolute ijtihad today are generally coming from the slave who is far from it.

Imams ar-Rafi`ii, an-Nawawi and those who preceded them, like Fakhr ud-Din ar-Razi, have come to agree then as today that there are no absolute mujtahids. Imam Ibn Hajar al-Haitami has mentioned in his rulings that there has not been an absolute mujtahid since Imam ash-Shafi`ii and his contemporaries. Imam Ibn as-Salah said it has been more than three centuries since an absolute mujtahid has existed.[190]

The Imam says further,

So the one who is claiming this, it is necessary such a one return to the truth and abandon false hopes. With regard to his calling Muslims unbelievers, then it has been explicitly stated by the Messenger of Allah, peace and blessings of Allah be upon him, **"When the man says to the other, 'Unbeliever!' Then one of them is an unbeliever."** So the one who is throwing such a charge at a Muslim is the unbeliever according to *Ash-Sharh ul-Kabir* by Imam ar-Rafi`ii.[191]

The Imam continues,

This is because he is calling Islam kufr, and this is followed by Imam an-Nawawi and is the depended upon ruling for the latter day scholars of the School.[192]

Imam Sulaiman ibn `Abdul Wahhab, may Allah be pleased with him, was a famous teacher by this time and was one of the first five scholars

to write a book against the movement and the first to systematically organise all the most severe beliefs under headings.

The first book, *Divine Lightning*, was written around the year 1162, while the final and more expanded work, *Divine Lightning: The Decisive Speech*, was written from his study in Sudair before he was captured in the year 1190, tortured and enslaved. The book in your hands is the latter copy.

Imam Muhammad ibn `Abdullah ibn Fairuz Al-Hanbali, may Allah be pleased with him, in his response letter, proclaimed,

> I swear to dedicate my life until I reach the level of ijtihad and then I will fight this innovation![193]

He also stated,

> Muhammad ibn `Abdul Wahhab and his followers are people of innovation because they contradict all of that which has been handed down.[194]

Imam `Alawi al-Haddad, may Allah be pleased with him, in his work, *The Illuminated Lamp in Claryfying the Dangers and Darkness of the one coming from Najd that has Led Common People astray*, preached,

> And as we had mentioned from the Shaikh, the learner, the wise one, Shaikh `Afif ud-Din `Abdullah ibn Dawud al-Hanbali al-Basri, it is the case that he claimed prophethood implicitly, but not outright, and did not expose his affair in the beginning.[195]

He said in another chapter,

> In one chapter we will speak about the kufr of what the wretched Najdi said about Imam Abu Hanifah not being upon anything and refusing to follow the Imams, their books, rulings and conclusions.[196]

Imam Abu Bakr ibn Muhammad Al-Ahsa'ii,[197] may Allah be pleased with him, considered the matter so serious he qualified it by writing a book on the issue of creed.[198]

Imam `Abdullah ibn Dawud Al-Basri, may Allah be pleased with him, in his warning letter, *Lightning and Thunder: An Answer to the Cursed Ibn Sa`ud*, advised:

> So from these issues with them is the claim to prophethood. This was manifested by him not explicitly by speech, but this was done implicitly so that the people would

not reject it immediately and bear witness to what the scholars have mentioned. What the scholars have mentioned is that Muhammad ibn `Abdul Wahhab, in the beginning of his affair, was shown to have reached the level of a false prophet and a liar of the same capacity as Musailimah, Sajjah the false prophetess, al-Aswad al-`Ansi, Tulaihah al-Asadi and others. As for his father, he was a pious man.[199]

Imam Nasir ibn Sulaiman ibn Suhaim Az-Zubairi,[200] may Allah be pleased with him, was another enemy of the Muwahhidun cult and resisted it at every turn.

Imam Muhammad ibn `Abdullah ibn Gharib,[201] may Allah be pleased with him, was another one of the scholars that spoke the truth against the movement. He was based in Ad-Dir`iyyah during the Brotherhood takeover and hid his hatred for them at first.

His test came when a stranger to the land came to ad-Dir`iyyah and quizzed him about his creed and position on the organisation now controlling his city. After winning the trust of the Imam, he was told that they were evil, mistaken, wrong, murderers and guilty of calling Muslims unbelievers.

The individual that came to the Imam showed himself to be a spy for the cult and reported his statements. The Muwahhidun authorities seized him, checked the statements that he had made to be sure that he stood by them; and with bravery and valour deserving of a true scholar, he affirmed the words that he had uttered to the spy. This act of boldness led to Imam Muhammad ibn `Abdullah ibn Gharib's execution.[202]

His son-in-law, Imam `Abdul `Aziz ibn Hamad,[203] may Allah be pleased with him, was a known opponent of the movement. He lived in the aftermath of pogroms and depopulations of several towns and villages.

He declared them Khawarij, preached against the cult but hid his faith. He would later be instrumental when Muhammad `Ali Basha moved against the organisation. Upon their first meeting, it was real-

ised that Imam Ibn Hamad had the same creed as the Basha and even urged them on.[204]

Imam Ibn Jadid An-Najdi,[205] may Allah be pleased with him, was another enemy to the organisation and stood against them with his teacher, Imam Muhammad ibn Fairuz al-Hanbali. The reader might imagine that in light of all this opposition from some of the most brilliant minds of the Muslim world, those distorting the faith might pull back and reflect; but as is the case with Shaitan, he makes the deeds of the false teachers and prophets fair seeming in their own eyes.

Wars continued between Muslim Orthodoxy and the cults, with the laity, scholars and notables being targeted by Muhammad ibn `Abdul Wahhab and the Brotherhood hordes. Scholars that rejected his statements were either tortured relentlessly after capture or killed on sight.

In one incident, a young girl came stating that she had committed adultery against her husband and was subsequently murdered. Rather than hand her over to the judges to rightly examine and dispense the Judgement of Allah, Muhammad ibn `Abdul Wahhab made a number of checks and then had her stoned to death himself.

The scholars blatantly rejected this vigilantism and resisted further atrocities committed by the 'Najdi Shaykh.'[206]

Ibn `Abdul Wahhab's response to the resistence was to say, "The Imams from every madhhab have agreed on the fact that whoever should seize a land or a set of territories then possesses the judgement of the chief Imam in all things.[207]

If this was not the case, the whole world could not be set aright; the reason for this is that the people for a long time before

Imam Ahmad ibn Hanbal all the way to our time have not been agreed upon one Imam. It is not known that any of the scholars ever mentioned that any of the judicial rulings are not valid except by the grand Imam.

However, the enemies of Allah make this doubtful matter a proof in answering something that they cannot reject just as I had been ordered to stone the woman that committed adultery."

The scholars responded by saying that the judicial punishments are not established except by permission of the Imam and those like him.[208] Muhammad ibn `Abdul Wahhab, in a bizarre attempt at refutation, responded by saying, "If this speech of theirs was true, their leadership in giving judgement, headship for them and others would not have been valid."[209]

As Muhammad ibn `Abdul Wahhab's forces depopulated towns, destroyed hamlets and killed scholars, Imam Sulaiman ibn `Abdul Wahhab and so many other scholars banded together and began to fight defensively in the year 1165 onwards.

The war was long and difficult and so many heroes fell by the sword, a separate volume could be written on this fact alone. Huraimila' was one of the major fronts for warfare. Muhammad ibn `Abdul Wahhab, in a clear statement, wrote his older brother for the first time after his missionaries failed to bring a response from the Qadi.

The beginning of his letter was even without the statement, In the Name of Allah, the Most Merciful, the Most Compassionate. It was a clear declaration of war. The opening statement is just as ominous now as it was then:

Some doubts have been raised by one of those who claim knowledge from the people of Al-`Uyainah due to the apostasy of the people of Huraimila'. So the shaykh was asked to write some words that Allah would bring some benefit with them and so he began his statement.[210]

Once the *people* in the two towns of Al-`Uyainah and Huraimila' were declared apostates en masse there was no further reason to respect them as Muslims (or even as human beings). Huraimila' in the year 1168 was the scene of a bloody battle and the city was devestated in the

course of the fighting. In the aftermath, Imam Sulaiman, the chief Qadi among all the ruins, left the ruins and headed on to defend the region of Sudair, which was now wide open for the Muwahhidun group.

Numerous assassination attempts were made against Imam Sulaiman, the most famous of which involved a mentally unstable young man[211] who used to hit anyone he came into contact with face to face. Once spies for Al-Muwahhidun had located the whereabouts of Imam Sulaiman and his favourite masjid, the trap was set.

Attempts were made on his life in the market, at home while he was asleep, but none of them had been successful. This plan would be complete.

The mad man was handed a sword by Muhammad ibn `Abdul Wahhab and given access to his brother, Imam Sulaiman, who was in the masjid alone and did not perceive any danger. The mad man now walked into the clear where he was face to face with Imam Sulaiman ibn `Abdul Wahhab.

The plan was that this young man would extinguish one of the brightest lights of Islam in that time; but something else happened on that night. Instead of killing him, the young man recognised him immediately, dropped the sword. When he noticed Imam Sulaiman looking fearful, he said, "Sulaiman, do not fear! Indeed you are from those who have been given safety." He repeated the statement a number of times and then left the building.[212]

The battle between the cult and Muslim Orthodoxy raged and Imam Sulaiman ibn `Abdul Wahhab was finally captured in the year 1190[213] and brought by force and in chains under duress to the Muwahhidun kingdom of Ad-Dir`iyyah.

`Abdul `Aziz ibn Muhammad, the temporal ruler of the time, presented the tortured and injured Imam to the head of the religious es-

tablishment, Muhammad ibn `Abdul Wahhab. Imam Sulaiman stayed the rest of his life chained and in captivity.

He outlived his younger brother and died 17 Rajab in the year 1208 or 1209.[214] He was buried in an unmarked grave in the city. Imam Sulaiman ibn `Abdul Wahhab and all the scholars with him that opposed his younger brother had never once accepted Ikhwan authority and died in this way.

His son, Imam `Abdul `Aziz ibn Sulaiman, continued the resistence and teaching. He was the teacher of many men and transcribed so many different books, the manuscripts run into the hundreds. Imam `Abdul `Aziz ibn Sulaiman learned from his father, transcribed his books and added other books to that.

The oldest transcribed copies of the *Collected Digest of Legal Rulings* by Imam Ibn Taymiyyah, may Allah be pleased with him, in the Arabian Peninsula come from none other than Imam `Abdul `Aziz ibn Sulaiman (taken in a chain from his father). Imam `Uthman ibn Humaid, a student of knowledge at the time, mentioned a dream he had about the Imam. He saw the Messenger of Allah, peace and blessings of Allah be upon him, in the masjid of Al-Jawz Gharbi in `Unaizah.

In the dream, the Imam was praying just in front of the greatest man that ever lived. Imam `Uthman ibn Humaid came to the Prophet, peace and blessings of Allah be upon him, greeted him, sat down and said nothing.

The Prophet, peace and blessings of Allah be upon him, pointed to Imam `Abdul `Aziz and said, "This person here is the most righteous of his time." Imam `Uthman ibn Humaid remarked, "Is he like how Ibn `Umar was in his time?" The answer given was, "Yes." Imam `Abdul `Aziz ibn Sulaiman rose to the position of Qadi and saw the lands of the Muslims taken back from the cult and retired from his post.

He left the position to his son, Imam Muhammad ibn `Abdul `Aziz al-Hanbali. As a youth, Imam Muhammad memorised every book he glanced at and was called a sign of the times due to his knowledge and wisdom. He died at the tender age of twenty six in the land of Al-Ahsa' in the year 1263[215] followed by his father a short time after.

## After Muhammad ibn `Abdul Wahhab

Indeed the scholars of Muslim Orthodoxy poured out their blood as a true sacrifice in these dark days. Some felt the sword of the assassin and fell as martyrs while others were captured and tortured. Still others were free, and continued preaching regardless, sometimes taking up arms against a theological system seeking to overthrow Muslim governance. The year 1206[216] witnessed some of the worst fighting imaginable and was also the year the Muwahhidun's founder, Muhammad ibn `Abdul Wahhab, was buried and prayed upon by his group, and left in an unmarked grave. The Brotherhood group, in 51 years, had depopulated several towns and cities, forcibly converted Bedouin tribes and also shelled Makkah and Madinah, stopping the annual pilgrimage for two years.

After the death of Muhammad ibn `Abdul Wahhab, his sons and grandsons succeeded him as religious heads over the Muwahhidun establishment. The successors included `Abdullah Ala Shaikh, `Abdur-Rahman ibn Hasan, and others. They sent out the same threatening letters and received the same unanimous response. We have quoted a few of them below for the reader to also have for his or her records.

Imam Ahmad as-Sawi,[217] may Allah be pleased with him, the great Maliki judge and jurist, said of this movement,

Allah has said, **Humanity, the Promise of Allah is true. So do not be deceived about the life of this world and do not let the Deceiver lead you astray about Allah.**[218] This ayah was said to have been sent down regarding the Khawarij who corrupted the meaning of the Book and the Sunnah and did this to make the blood and wealth of the Muslims permissible to be spilled and taken. This very thing can be witnessed now in their companions in a cult that appeared in Al-Hijaz by the name of the Wahhabis. They think that they are upon something, but they are only liars. Shaitan has taken a hold of them and caused them to forget the Remembrance of Allah. These people are the group of Shaitan. Are not the group of Shaitan the losers? We ask Allah the Generous that He wipe them out and exterminate all trace of them from the land.[219]

Imam Muhammad ibn `Abidin,[220] may Allah be pleased with him, remarked of the movement of Muhammad ibn `Abdul Wahhab,

Now the situation is just as what has happened in our time with the followers of Muhammad ibn `Abdul Wahhab. They exited out from Najd, took over the Sacred Precincts and they at one point tried to attach themselves to the madhhab of Imam Ahmad ibn Hanbal,[221] but they believed that they were Muslims and that whoever opposed them were idol worshippers.

By doing this, they declared the killing of the scholars and laymen of Muslim Orthodoxy as permissible. And this continued until Allah the Exalted broke their power base and destroyed their place and the armies of the Muslims were victorious over them in the year 1233.[222]

Imam Ahmad ad-Dayyaf,[223] may Allah be pleased with him, stated,

In the year 1229 we received great news about the Ottoman khilafah taking the Sacred Precincts of Makkah and Madinah back from the cult of Muhammad ibn `Abdul Wahhab and his followers. And when it was announced, it was a relief and great news to everyone. When a message was sent to Tunis from this group, it was advised by Abu Muhammad Mahmud Basha that this must be answered.

The answer came from the Imam Abul Fida' Isma`il at-Tamimi, who wrote a long book named, *The Divine Portents in Explaining the Astrayness of Muhammad ibn `Abdul Wahhab*. Imam Abu Hafs `Umar al-Maliki also wrote a book on them, and this man is the splendour of the madhhab and torchbearer of the school in this age. [224]

The Imam said further,

So when this reply was sent, the successor of Muhammad ibn `Abdul Wahhab did not answer, but he continued in his warfare and killing.[225]

Imam Hasan ash-Shatti,[226] may Allah be pleased with him, mentioned,

I have read this general message with regard to the matter of Revealed Law as it relates to some doubts that were raised by some ignorant people, who do not necessitate kufr in principle, while some of it may be beneficial in consideration. Ibn `Abdul Wahhab has declared them to be unbelievers due to this action as stated in this letter, in addition to his declaring their blood and wealth licit for spilling and seizure. This belief was reached due to what appeared to their people by the outward import of the explicitly worded texts of Revealed Law built upon their founder's ignorance, hatred and bad thoughts about the believers. May Allah curse whoever has this creed, for indeed, whoever declared a believer to be a unbeliever has already committed kufr.[227]

Imam Muhammad ibn Humaid al-Hanbali,[228] may Allah be pleased with him, in his *Low Hanging Clouds over the Graves of the Hanbalis* informs us:

This man, Muhammad ibn `Abdul Wahhab, is the bringer of this call, this call whose evil has spread and engulfed the horizon with darkness. It is clearly mentioned in history that he did not begin to propogate his ideas publicly while his father was alive.[229]

Imam Dawud ibn Sulaiman Al-Khalidi,[230] may Allah be pleased with him, made the following remark,

There have been some people that have appeared in our time, opposing Muslim Orthodoxy and the madhhabs while leading astray the Ummah of Muhammad and declaring the blood and wealth of these Muslims to be permissible for spilling and seizure. This group took filthy and dark doubts and used them to surround people. I then sought the Help of Allah to answer them with these few pages that I wrote, so that Allah would guide them and what a wonderful intercession this would be for me![231]

It is truly the hope of the writer of these words that the reader reflects on the sacrifices that these noble sages made. If not for them, what would have remained of the truth of Islam? Today we are being tortured by the same evil disease and we must rise to meet the challenge of Shaitan and those allied with him (knowingly or unknowingly).

Al-Hajj Abu Ja`far al-Hanbali

Saturday 12 Rabi` ul-Awwal 1431 AH
27 February AD 2010

In the 87th Year of the Holy Land Captivity

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# THE DIVINE LIGHTNING

*The Decisive Speech from the Lord of Lords, the Words of the Messenger of the King, the Bestower, the Statements of the People of Wisdom in Answer to Muhammad ibn `Abdul Wahhab*

By
Imam Sulaiman ibn `Abdul Wahhab
(d. 1209 AH)

translated by
Al-Hajj Abu Ja`far Al-Hanbali

# Prologue

Praise be to Allah, the Lord of all Creation. I bear witness that there is no god but Allah, Alone and Unique without partner for Him.[232] I bear witness that Muhammad[233] is His Slave and Messenger. He sent him with the guidance, the Religion of Truth, to exalt it over every other religion, although the idol worshippers hate it.

May the peace and blessings of Allah be upon him and his family until the Day of Judgement.

What follows is this message written by myself - Sulaiman ibn `Abdul Wahhab – to Hasan ibn `Aidan:[234]

Peace be upon whoever follows the guidance[235]

Allah the Exalted says:

**Let there be a community from among you who call to the good, and enjoin the right and forbid the wrong.**[236]

The Prophet, peace and blessings be upon him, has also said, **"The Religion is sincerity and good conduct."**[237]

Indeed, you have written to me many times inviting me to come to a meeting, but I have already advised you through your colleague that this will not take place.[238] I will, therefore, mention to you some of that which I know from the statements of People of Knowledge. If you should accept what is given, then that is all that could have been hoped for and the praise is to Allah; but if you should refuse the call, then the praise is still for Allah, for He, Glorified be He, is not disobeyed by way of force.[239] Actually, He has Wisdom in every single thing possible. [240]

We begin by saying that you should know that Allah, Glorified and Exalted is He, sent Muhammad, peace and blessings of Allah be upon him, with the Guidance, the Religion of Truth, to exalt it over every other religion.

He sent down to him the Book,[241] a clarifier of everything. Allah rewarded him with what He promised him and exalted His Religion over every other religion, and He established this affair until the end of time when the souls of all the believers will be raptured.[242]

He has made His Ummah[243] the best of nations just as He has said:

**You are the best Ummah ever brought forth for mankind.**[244]

He (Allah) made them witnesses against humanity as the Exalted One said:

**Likewise, We have made you a balanced Ummah, so that you might act as witnesses against mankind.**[245]

In fact, He chose them, just as the Exalted One said:

**He has selected you and not placed any constraint upon you in the religion.**[246]

The Prophet, peace and blessings of Allah be upon him, said,[247] **"Out of some 70 Ummahs, you were the best and most honourable of them in the sight of Allah."**[248]

The points of reference that necessitate this understanding[249] are innumerable, an example being where he, peace and blessings be upon him, said, "**The affair of this Ummah will always be established until the Hour comes."**[250]

He has truly made it compulsory for everyone to follow the footsteps of *this Ummah* according to the words of the Exalted One:

**He who follows other than the path of the believers, We will hand him over to whatever he has turned to and We will roast him in the Fire. What an evil destination.**[251]

In this text, the Consensus[252] has been declared to be a decisive proof by Him and it is not permissible for anyone to exit from it. The points

of reference that we have mentioned are well known to anyone who has any practical knowledge of the faith. You should know that what Prophet Muhammad, peace and blessings of Allah be upon him, came with is that the ignorant one is not to rely on his opinion alone, but it is necessary for him to ask the People of Knowledge, just as the Exalted One has proclaimed:

**Ask the People of Knowledge if you do not know.**[253]

It has also been said by him, peace and blessings of Allah be upon him, that, "**The only cure for when someone does not know something is that he ask a question."**[254]

All this is Consensus as mentioned[255] in the work, *The Most Far Reaching Answer to the Question*[256] by Imam Abu Bakr Al-Harawi.[257] The author mentioned that:

The scholars have made Consensus on the fact that it is not permissible for anyone to be an Imam[258] in the religion and the straight and upright way until he has gathered in himself the following characteristics, which are:

1. That he has mastered the Arabic language, its varying types, meaning, poetical metres, types and forms.

2. The differences of opinion of the senior scholars, masters of fiqh[259] and he is a scholar and a jurist,[260] memorising the Arabic, its' classifications and varieties.

3. A scholar of the Book of Allah, having memorised it with its differing modes of recitation, as well as its different reciters.

4. He must also be a scholar of the meaning of the Qur'an, its verses of judgement[261] and the allegorical,[262] its abrogating verses and those that are abrogated,[263] and also its narratives.[264]

5. He must be an scholar in the Hadith of the Messenger, peace and blessings of Allah be upon him, able to make the distinction between authentic[265] and baseless,[266] concurrent,[267] interrupted,[268] attributed,[269] documented,[270] well known as well as mass transmitted.[271]

6. He should also be a scholar of the statements of the Companions, which are found written in books that discuss the disrupted[272] and the documented.

7. He must be righteous in his religion and upon the true creed, safeguarding himself with truthfulness and righteousness, establishing his madhhab and his religion on the Book of Allah, the Sunnah of His Messenger, peace and blessings of Allah be upon him.[273]

When all these characteristics are brought together in an individual, then it is permissible for him to be an Imam, that people make taqlid[274] of him, that he make ijtihad[275] in his religion and gives legal rulings. However, if he has not gathered these characteristics together in himself, or he is lacking one of them, he is deficient and it is not permissible for him to be an Imam, much less that the people follow him.

I will then say further that when these conditions are met, someone will be able to exercise ijtihad and hold the rank of an Imam in the religion. Whoever does not have these characteristics is not fit to be followed and depended upon in any manner. The scholars say, "People in the religion are of two categories: the one who does taqlid and the one who does ijtihad."[276]

The people of ijtihad are specifically set apart by their knowledge of the religion, attached and connected to the Book and the Sunnah and Arabic, the language of transmission for the two sources. Whoever knows the Book, the Sunnah, their particular phrases, is knowledgeable of how to establish their rulings and knows what has been narrated by established authority regarding abrogation or other things, such as ellipses, then his ijtihad is valid; such a one may have taqlid done to him by those who have not reached the rank of ijtihad. Whoever is not a mujtahid, it is compulsory to ask someone who is, and make taqlid of him. There is no difference of opinion in this matter at all.[277]

Look at his words! He clearly stated, "There is no difference of opinion in this matter at all!" Imam Ibn ul-Qayyim mentioned in *The Notification of the Instructors in Knowledge of Revealed Law from the Lord of All Creation*:

It is not permissible for anyone to take from the Book and the Sunnah when he does not meet the conditions of ijtihad, or possess all the sciences of Revealed Law. Muhammad ibn `Ubaidullah ibn al-Munadi[278] mentioned that when Ahmad ibn Hanbal was asked, "When a man has memorised 100,000 Ahadith, is he a scholar of fiqh?" Ahmad replied, "No." He said, "Then 200,000 Ahadith?" He said, "No." He said, "Then 300,000 Ahadith?" He said, "No." He then said, "Then 400,000 Ahadith?" He said, "Yes," moving his hand to state the number was sufficient.

Abul Hussain[279] mentioned, "I asked my grandfather once how many Ahadith Ahmad had memorised. He said that he must have answered questions using some 600,000 Ahadith on different topics."

Abu Hafs Al-`Ukbari[280] mentioned that his teacher, Abu Ishaq,[281] said, "I was sitting in the Mansur Family Central Masjid[282] one day when for some reason this issue was mentioned. A man came to me and questioned if I had mentioned that amount so that I could give people rulings. I answered that I had not, but that I only give ruling based on the words of someone who has memorised this amount."[283]

If we had desired, we could have continued quoting the narrations of the Consensus at great length, but this seems sufficient for the one seeking guidance. I have only mentioned this in the introduction so that as a rule, this point can be referred back to in whatever we will mention next. In this day and age humanity has been tested by those who claim to be going by the Book and the Sunnah and they attempt to extract rulings from its sciences, and they do not care who opposes them.[284] When I tell him to take his statements to the People of Knowledge, he does not do so, but he does the contrary! He proceeds to make it compulsory that the people should go by and follow his statements and understanding, and when there is someone who opposes him, according to him he is an unbeliever[285] while the individual in question does not have *even one* characteristic of the people of ijtihad. By Allah,[286] indeed he does not possess one tenth while he is opening his mouth and speaking a great deal of ignorance. To Allah we belong and to Him we return![287]

The entire Ummah speaks with one voice and when this individual is not able to refute them with one word, he declares them all unbelievers[288] or grossly ignorant. Allah! Guide this misguided innovator and return him to the truth! We are to say from the outset that Allah, Mighty and Majestic, has revealed:

**The religion in the sight of Allah is Islam.**[289]

He has also said:

**If anyone desires anything other than Islam as a religion, it will never be accepted from him.**[290]

The Exalted One has mentioned:

**If they repent, establish prayer and give charity, let them go on their way.**[291]

In another ayah:

**Then they are your brothers in the religion.**[292]

The Companion Ibn `Abbas mentioned, "This ayah has made the blood of the people of the Qiblah sacred and impermissible to shed."[293]

He also said, "Do not be like the Khawarij, interpreting the ayat of the Qur'an about the common Muslims[294] and it was only sent down regarding the People of the Book and the idol worshippers. So they were ignorant of its' knowledge and they used it to spill blood, seize wealth and make the charge of astrayness against Muslim Orthodoxy. You must have the knowledge of what was sent down by way of these things in the Qur'an."[295]

The Companion Ibn `Umar held the Khawarij to be the worst of creation. He said of them, "They took some verses that had been revealed concerning the unbelievers and interpreted them as describing the believers."[296]

Allah, Mighty and Majestic, has also mentioned:

**The religion in the sight of Allah is Islam.**[297]

The Prophet, peace and blessings of Allah be upon him, has said in the Hadith of Jibril in the two authentic collections,[298] **"Islam is that you bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah."**[299]

There is also the Hadith of Ibn `Umar, which is in the two authentic collections where the Prophet, peace and blessings of Allah be upon him, states the following, **"Islam is built upon five: the testimony that there is no god but Allah and that Muhammad is His Slave and Messenger..."**[300]

This is the opening text of the Hadith, while in the Hadith of the delegation of `Abdul Qais, the Prophet, peace and blessings of Allah be upon him, said, "**I enjoin you to have faith in Allah Alone, so that you know what is faith in Allah Alone, the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah.**"[301] This too is the opening text of this Hadith, which is in the two authentic collections and others where Islam has been described with the two testimonies and the other pillars, all this understood by Consensus of the Ummah.

In fact, the Ummah has made Consensus that whoever states the two testimonies is to have all the judgements of Islam applied to him as per the Hadith, **"I have been ordered that I fight the people..."**[302] There is also the Hadith of the slave woman, in which she was asked by the Prophet, peace and blessings of Allah be upon him, **"Where is Allah?"** She then said, "Above the sky." He said, **"Who am I?"** She said, "The Messenger of Allah." He said, **"Free her, for she is a believer."**[303] All that is mentioned in the two authentic collections as well as the Hadith, **"Refrain from attack on the people who say: There is no god but Allah."**[304] There are other narrations besides that.

Imam Ibn ul-Qayyim has said:

The Muslims have made Consensus on the fact that when the unbeliever says, "There is no god but Allah and that Muhammad is the Messenger of Allah," then he has entered Islam.[305]

The Muslims have also made Consensus on the fact that when the apostate[306] leaves the Religion due to shirk, his repentance is with the

two testimonies. As far as fighting, then it is the Imam who fights the people until they establish the prayer, give the zakah, and this ruling is clearly laid down in the books of the People of Knowledge. Whoever seeks knowledge of these matters will find it present in their books.[307] Indeed, Allah is worthy of all praise for the completion and perfection of Islam.

## -1-
## Idolatry

When you come to understand all that which has preceded, how can you then declare as unbelievers those who testify that there is no god but Allah Alone and that Muhammad is His Slave and they establish the prayer, pay the zakah, fast Ramadan and make Hajj to the House?

They do all these things while believing in Allah, His Angels, His Books, His Messengers, and they manifest the clear signs of Islam. You declare them to be unbelievers and their lands to be Abodes of War.[308]

It is in this regard that we then ask you: who is your Imam in that issue and from where have you taken this position in the first place? You may say, "We have declared them to be unbelievers due to the fact that they are associating partners with Allah. The one who did not associate with Allah does not become an unbeliever, due to the statement of the Glorified One:

**Indeed, Allah does not forgive anything being associated with Him.**[309]

According to its meaning, along with what the People of Knowledge have explained, associating partners with Allah is also considered to be from the actions of kufr."

We say that the reality mentioned in these ayat is true and the words of the People of Knowledge are true, but the People of Knowledge explained associating partners with Allah as when one makes a partner for Allah,[310] such as the words of the idol worshippers:

**"These are our partners."**[311]

Then there is the statement of the Exalted One:

**We do not see your intercessors accompanying you; those you claimed were your partners with Allah.**[312]

As well as:

**When they were told, "There is no god but Allah," they were arrogant.**[313]

Further, He mentioned their statement:

**"Has he made all the gods as One, Unique God?"**[314]

There are other things besides that which Allah mentioned in His Book, His Messenger in the Sunnah and the People of Knowledge in their books. The explanation you have given from your own understanding is that whoever declares the One God to be One and Unique is to be called an idol worshipper and you expel them from Islam. Where have you taken this explanation from and from where have you extracted your understanding?[315]

You have previously been shown the Consensus of the Ummah that it is not permissible for those like you to derive from the texts. Do you have a Consensus or someone to state that it is permissible for us to make taqlid of that which supports the position that you maintain?

Keeping that in mind, along with what I just mentioned, it is not permissible for the one making taqlid to declare someone an unbeliever

in a matter where no previous Consensus has been made by the Ummah.[316]

Why don't you make it clear to us where you have taken your understanding from in the matter? If what you say is true, you have a covenant in the sight of Allah that you make clear to us the reality, so that we may follow the truth and refer to it, if Allah wills.

As far as your understanding, it has been made clear just a moment ago that it is not permissible for us, you or anyone for that matter who believes in Allah and the Last Day, to hold such a belief. We do not declare as an unbeliever anyone who possesses Islam, thus, whoever has the outward signs of Islam is held to be a Muslim. This is according to the Consensus of the Ummah.[317]

When discussing shirk,[318] it should be known that there is both a major and a minor form. Within these two are what constitutes a major sin and the greater form as well. Some shirk causes one to exit from the religion while another form does not. This affair is a matter of Consensus, and the explanations of what expels one from Islam needs to be clarified by the Imams of the People of Knowledge, who have made Consensus on the conditions of ijtihad.

Once they agree on a matter, there is no leeway in it and no one who may go out of it. If they should differ in a matter, then the affair is vast.

If you should actually have something from the People of Knowledge with you that is clear and manifest for your position, then make it clear to us and we will listen and obey, but if you cannot produce the proof, then it is compulsory for us and you to take the principle agreed upon and follow the path of the believers. You might try to argue using the words of the Mighty and Majestic:

**If you associate others with Allah, your actions will come to nothing.**[319]

You might also take hold of the words of the Mighty and Majestic:

**If they had associated others with Him, nothing they did would have been of any use.**[320]

You have also depended upon the words of the Exalted:

**He would never command you to take the angels and the prophets as lords.**[321]

We say to you that all this is true and it is compulsory to have faith in it, but where have you taken the understanding that the Muslim who testifies that there is no god but Allah and that Muhammad is His Slave and Messenger, when he calls on someone absent or dead, or makes a vow to him or sacrifices something to other than Allah, or touches a grave or takes some of its dust, has commited major shirk, which nullifies the deeds of the one who perpetrated the act, making his wealth and blood permissible for seizure and spilling?[322]

Where have you taken the understanding that this is the one who Allah intends in this ayah or other sections in the Qur'an? You may rush to say, "We understood that from the Book and the Sunnah."

This statement is baseless as there is neither any such expression that conveys your understanding nor is it permissible for you or any other Muslim to take your understanding as a proof. The reason for this is that the Ummah has already made Consensus – as just mentioned – in that extracting rulings is a rank of ijtihad; and due to this, Consensus has been made on the conditions of ijtihad in a man.

So it is not compulsory for anyone to take the statement of anyone without examining the claim.

Shaikh Taqi ud-Din Ibn Taymiyyah, may Allah have mercy on him, mentioned:

Whoever made taqlid of a specific Imam in and of himself compulsory, without examination, he should be asked to repent. If he does, the matter is resolved; but if he does not, he should be killed.[323]

After what we have just explained, you may try to answer by saying, "We have taken that understanding from the speech of some of the scholars, such as Ibn Taymiyyah[324] and Ibn ul-Qayyim.[325] They[326] referred to those actions to be a type of shirk." Our reply to you is that this is true and we agree with you in taqlid of the two shaikhs that this is shirk; but they did not state as you have that this is a major shirk that expels one from the religion, and that every country that travels upon this way should have the rulings of apostasy exercised on it. In addition to that, according to you, whoever does not consider them to be unbelievers, then he is an unbeliever, who has applied on him the laws of apostasy. Indeed these Imams, may Allah have mercy on them, did mention that this is shirk, and they were strict and harsh in that, having forbade that action; but they neither spoke as you are now speaking nor did they even say a tenth of what you are saying today. What you have done is take from their words what appears pleasing to you without consulting others besides them for an explanation.

Now, in looking at their words, may Allah be pleased with them, there is proof given from them that these actions are considered to be minor shirk and that in order to say that someone doing it committed major shirk, they would have to examine the state of the speaker and his intention. They mentioned in some of their statements that the one who has done this does not disbelieve until the proof is established against him in which to leave it would cause him to disbelieve.

We shall quote from their exact words and phrases, which is coming soon, if Allah wills; but what we now seek from you is that you return to the words of the People of Knowledge and stop at the boundaries that they have set.

The People of Knowledge have mentioned the statements and words that if said by a Muslim make him an apostate; but neither did they say that the one making a vow to other than Allah is an apostate nor did they say that the one who touches the graves, takes dust from them for blessing[327] is an apostate as you proclaim.

If you have something clear and obvious as proof, then you should make it clear to us because it is not permissible to conceal knowledge. The fact is that you do not have this proof, for you have taken this understanding of yours, opposed the Consensus and declared the Ummah of Muhammad in totality to be unbelievers, when you said, "Whoever does these actions, then he is an unbeliever," and, "Whoever did not do it, then he is an unbeliever."

It is well known to the elite as well as the laity that these issues of which you speak have filled the Muslim world for some time. According to some of the People of Knowledge, these practices have filled the Muslim world for more than 700 years; but the People of Knowledge who did not do these actions never declared those People of Knowledge who did them to be unbelievers.

Neither party even declared the laws of the apostates to be in effect over them, but quite the contrary! Their judgement was that these people were Muslims.

This is in contradiction to what you say; whereas you have declaredthe urban centres and other lands of the Muslims to be upon kufr and apostasy. You even made their lands to be Abodes of War – even the Two Sacred Precincts[328] – which the Prophet, peace and blessings of Allah be upon him, informed us in the clear and manifest Ahadith that these two places would always be lands of Islam, idols would never be worshipped in them and that even at the end of time the False Messiah would enter all the lands except the Two Sacred Precincts. Likewise,

all that will also be brought to your attention in this message, if Allah wills.

According to you, all these lands are Abodes of War, its population unbelievers due to the fact that they worship idols. According to you, they are associating partners with Allah and committing the shirk that expels one from the religion.[329] Indeed, to Allah we belong and to Him we return! I swear by Allah that for a surety this is the very essence of opposition to Allah, His Messenger and the scholars of Islam without a doubt!

The most strict and harsh in these matters that we know of - *these same matters that you declare the Ummah to be unbelievers due to them, such as vows and so forth* - are Ibn Taymiyyah and Ibn ul-Qayyim and they, may Allah have mercy on both of them, have clearly and unequivocally stated in their own words that this is not the shirk that expels one from the religion.

Quite the contrary, they clearly stated that there are many different types of shirk that are much greater than this and that this Ummah has people who do this action and are stubborn about it; but with this said, they did not declare the one who does so to be an unbeliever just as it will be seen in their own statements, if Allah wills.

## -2-

## Vows

As far as vows,[330] we will mention the words of Shaikhs Taqi ud-Din Ibn Taymiyyah and Ibn ul-Qayyim regarding it. These two were the most strict and harsh in this matter, having named it shirk. We begin by quoting what Shaikh Taqi ud-Din mentioned,

Making vows to the graves or the people of the graves is like making a vow to Ibrahim al-Khalil, peace be upon him, or to shaikh so and so, which is a vow of sin and disobedience. It is not permissible to fulfil it and that to give charity to whoever deserves it from the fuqara' and the pious is better for him in the sight of Allah, and more beneficial.[331]

If the one making the vow was an unbeliever, according to him, he would not have commanded him to give charity, for charity is not accepted from the unbeliever. The unbeliever is actually ordered to renew his Islam. It is said to him, "You have exited from Islam due to vowing for other than Allah."

The Shaikh said moreover:

Whoever vowed to make a journey to a well, a graveyard, a mountain or a tree, or even made a vow to such an object or to its' inhabitants, it is not permissible. Nor is it permissible to fulfil such a vow. He should direct all affairs and matters that he does not know of to his Lord.[332]

If the one making the vow was an unbeliever, he would not have ordered him to return the vow to Him; even more so, he would have ordered for him to be killed.

The Shaikh further commented:

Whoever vowed to give a lit candle for the sake of the Prophet, peace and blessings of Allah be upon him, should in fact have given it for the sake of the neighbours of the Prophet, peace and blessings of Allah be upon him. This is better than completing the recitation of all the Qur'an.[333]

Look at these words and consider carefully. Did he declare the perpetrator of this action to be an unbeliever? Did he declare the one who does not call him an unbeliever to be an unbeliever? Did he consider this action to be amongst those who are counted as major kufr, whether it be on behalf of himself or others besides him from the People of

Knowledge just as you and your band say in clear breach of the Consensus?[334]

Imam Ibn Muflih states a position from his shaikh, Taqi ud-Din Ibn Taymiyyah:

Vowing to other than Allah is like his vowing to a specific shaikh for intercession[335] and fulfilment of the need from him. This is just like his swearing by other than Him or someone else besides him, and it is a vow of disobedience.[336]

Look at this condition mentioned regarding vowing to him for intercession. Indeed, the Shaikh considered it like swearing by other than Allah, and others besides him from the People of Knowledge considered it a vow of disobedience. Did they speak the same way that you did in saying that whoever did that is an unbeliever and that whoever did not declare him to be an unbeliever is an unbeliever?

No, they did not! I seek refuge in You, Allah, from false statements! Likewise, Ibn ul-Qayyim put vowing by other than Allah under the heading of minor shirk in *The Stages of Development for the Travellers in Realising: Allah, We Worship Only You and Seek Only Your Help*.[337] He extracted as proof a Hadith that Ahmad related from the Prophet, peace and blessings of Allah be upon him, **"The Vow is an oath."**[338]

He then mentioned as minor shirk all the actions that you call major shirk; and you call people unbelievers who commit these same actions.[339]

-3-

## Sacrificing to Other than Allah

As far as sacrificing[340] to other than Allah, it is held under the status of impermissible actions. It is not classed as major kufr unless the sacrifice is done to idols or to what is worshipped besides Allah, such as the sun and the stars.[341]

Shaikh Taqi ud-Din numbered it among the impermissible actions that are cursed, along with things such as changing the boundaries of

the Earth or harming a Muslim. We shall be quoting him shortly in this regard, if Allah the Exalted wills.

Likewise, the People of Knowledge gave the ruling that whatever was sacrificed to other than Allah was forbidden for consumption; but they did not class the one who made the sacrifice to other than Allah as an unbeliever.[342]

Shaikh Taqi ud-Din has said:

Also included in this subject[343] is what ignorant people do in Makkah - Allah the Exalted ennoble that city - and other places, in that they would make sacrifices to the jinn. It is because of this that the Prophet, peace and blessings of Allah be upon him, forbade people from making sacrifices to the jinn.[344]

The Shaikh did not say, "Whoever does this is an unbeliever," or even, "Whoever does not call him an unbeliever is an unbeliever," as is said by you and your kind.[345] As far as the question of when something is asked of other than Allah, Shaikh Taqi ud-Din, may Allah have mercy upon him, has already explained that:

The one who asks from someone things such as the forgiveness of sins, admission into the Paradise, Salvation from the Fire, the sending down of rain, crops being made to germinate and things like this, which are from the specific characteristics of the Lordship, then this is shirk and astrayness, where the committer of this action should be asked to repent.

If he does repent, then the matter is resolved; but if he does not, then he should be killed. The specific individual who did that does not become an unbeliever until the proof is established upon him, the proof that if someone leaves it, he would become an unbeliever.[346]

The clarification of his words regarding that will come soon, if Allah wills. You have mentioned as evidence the statement of the author of *The Satisfaction*.[347]

Whoever made between himself and Allah intermediaries, or called on them or asked them or put his trust in them has become an unbeliever by Consensus.[348]

I will say that this is true, but the trial comes from not understanding the speech of the People of Knowledge. If you consider the expression

thoughtfully and with due care, you will realise that you have interpreted the expression in a way that the speaker did not intend.

It is amazing that you leave his clear and exact speech and go to general expressions with which you have tried to derive rules against the speech of the People of Knowledge.

You claim that your speech and your understanding is Consensus! Has anyone preceded you in your understanding of this expression? Glory be to Allah! You do not fear Allah at all!

Look at the general expression, his words and the grammar of the sentence. That which is being quoted is a conjunction of a series of words[349] and a parallel between supplication, trusting, questioning and asking. Thus the statement is to be read:

Whoever made between himself and Allah intermediaries, called on them, asked them and put his trust in them has become an unbeliever by Consensus.[350]

Supplication[351] in the language of the Arabs is absolute worship while trusting,[352] is an action of the heart. Questioning and asking[353] is seeking that which is named now as supplication.[354] When the Imam made the statement above, he did not say "or ask them," but he gathered between the supplication, trusting and the question.

You have seen the same statement, yet you are declaring people unbelievers by asking alone. Where did your understanding of the statement come from when the Imam, may Allah have mercy upon him, has made this expression, and the principle taken from it is clear in different places in his works?

It is known for a surety that Ibn ul-Qayyim has clarified this principle; he quotes Shaikh Taqi ud-Din, who said that:

From amongst the Sabian idol worshippers was a group that showed Islam outwardly, but venerated and exalted the stars, claiming that they were speaking to them by way of what they needed. They prostrated to them, sacrificed on behalf of them and called on them.

One of the idol worshippers who claimed an affiliation to Islam - who was either a Sabian or a Brahmin priest - wrote books detailing the ways of the idol worshippers in matters of worship of the stars in order to attain the meaning and purpose of life, leadership and other such information.

Indeed, this was the magic that the Canaanites were upon. The Canaanites had kings who took the title Nimrod; these are the same people to whom Allah sent al-Khalil Ibrahim, peace be upon him. He was sent with the Pure Religion to single out the faith for Allah and to show these idol worshippers the truth.[355]

Imam Ibn ul-Qayyim said of these Sabian people that:

They admit that the world has a creator who is benevolent, wise, holy without flaw or mistake, but many or most of them say that, "There is no way for us to directly address Him in His Majesty except by means of intermediaries. So it is necessary for us that we turn to Him with spiritual intermediaries who are close to Him, therefore, we turn to them and they turn to Him, so they are our lords, our gods and intercessors in the sight of the Lord of lords, the God of gods. We do not worship them except that we might draw near to Allah.

It is at the time of intercession that we ask for our needs from them and we remedy our conditions with them, and they made every effort in all of our affairs to them, so that they intercede to our God and their God; and that does not result except by way of bringing up support by spiritual transfigurations.

This is done by humility and supplication from the prayers, charity, sacrificial offerings and incense." These people have disbelieved in the two fundamentals that all the messengers came with, the first of those being the worship of Allah Alone without partner and disbelieving in whatever is worshipped besides him as a god. Second is belief in the messengers and in what they came with from Allah, in truth, certainty, affirmation and submission.[356]

You should examine the use of the word 'intermediaries' and the meaning of the word as explained by the two Imams mentioned. How could you take these statements and put them in a context other than what the speakers intended?

This is not as shocking as your taking the speech of Allah, His Messenger and the Imams of Islam out of their intended meaning as well as your violating the Consensus; but more shocking than this is that you use expressions like these in a way opposing how they were meant

and narrated, and put them in the most crude and literal context. Are you able to do anything besides follow the allegorical and leave the decisive?[357] May Allah save us and you from following evil desires.

## -4-
## Seeking Barakah from Items

As far as seeking barakah[358] by touching the graves, taking dust from them and making tawaf[359] around them, some of the People of Knowledge mentioned have considered it to be disliked,[360] whereas others have considered it impermissible,[361] but it is clear that not one of them ever spoke of the one who perpetrates such an act as being an apostate,[362] which is what you and your people say. You even declare as an unbeliever whoever does not declare the one who does this action as an unbeliever.

Indeed, the very issue mentioned can be found in the *Book of Funerals* under the chapter of *Burial* as well as the chapter of *Visiting the Dead*. If you would like to refer to what I have mentioned to you, then you can easily go to *The Branches*[363] and *The Satisfaction,* and other books of fiqh besides these two I quoted.

If you should go to that which has been stated in these two texts, there will be nothing in them that will substantiate your position.[364]

It will become clear to you that these people did not relate some madhhab[365] from themselves; Quite the contrary! They only relate the madhhab of Ahmad ibn Hanbal and his companions from the great Imams of Guidance. These are the very Imams who the Ummah have agreed upon their being guided and well grounded in knowledge.

You have only abstained from and refused to take their rulings and follow them due to your stubbornness and claim to the lofty rank of ijtihad without taqlid of the Imams of guidance; however, we have already explained previously that this claim of yours is in contravention to the Consensus.

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## The Excuse of Ignorance

On the explanation of these matters involving vows and such – which you claim are kufr – there is yet another important principle of Muslim Orthodoxy agreed upon as mentioned by Shaikh Taqi ud-Din and Ibn ul-Qayyim, may Allah be pleased with both of them. That principle is explained as, "The ignorant one, the mistaken or sinner from this Ummah – even if he should do an action of kufr or shirk – he does not become an idol worshipper or unbeliever; his ignorance or mistake is excused until the proof is made clear to him."

The proof is established in such a way that he would disbelieve by denying it. When it is clearly and obviously established and he repudiates what is known from the religion of Islam by necessity, Muslim Orthodoxy has made a clear and decisive Consensus that this is the kufr that would remove one from the Religion.

Everyone from amongst the ranks of the Muslims has knowledge of this fact without disputation or consideration as we will clarify

shortly, if Allah the Exalted wills. No one would oppose or contradict the aforementioned principle regarding ignorance except the people of innovation.[366]

You will then say in your defence, "Allah, the Mighty and Majestic, has said:

**Whoever disbelieves in Allah after faith - except the one who is forced while his heart is content with the faith - but whoever has a heart that opens to unbelief, then the wrath of Allah is upon them and they have have a severe punishment.**[367]

This verse was sent down regarding the Muslims who spoke a word of unbelief under force."

Our response is that the verse quoted is true; however, it is a proof *against* you and not *for* you. This is due to the fact that those who spoke with this word of unbelief had cursed the Messenger of Allah, peace and blessings of Allah be upon him, and said that they were free and innocent of his religion.

This is kufr by Consensus as is known by every Muslim; but Allah, Mighty and Majestic, has excused whoever spoke with this kufr by force, and they were not taken to task for it.

Allah, Glorified and Exalted, declared to be an unbeliever whoever opened his heart to this kufr. This is the one who knows this kufr, is pleased with it, chooses it over faith and is not ignorant of it.

This is the kufr of the ayah from which the Muslims have made Consensus on and narrated in their books, and all have labelled it to be a type of major kufr.

As far as these matters that you have used to declare Muslims to be unbelievers, then there is neither anyone who has preceded you from the People of Knowledge in delivering the charge of apostasy nor has any one of them declared it to be a type of major kufr. Some of those

who made mention of it held it to be a type of shirk while others classed it as an impermissible act, but not one of them ever said that whoever did this action was a unbeliever, an apostate.

No one sought to argue using this ayah in the manner that you have taken to argue with it. I am actually astonished by your extracting the ayat sent down regarding those unbelievers who were mentioned in the following manner:

**When it was said to them, "There is no god but Allah," they were arrogant. They said, "Are we to abandon our gods for a possessed poet?"**[368]

Allah the Exalted has also said about them:

**Say, "What is the greatest testimony?" Say, "Allah! He is the witness between me and you. This Qur'an has been revealed to me so that I admonish you with it and whoever it will reach.**

**Do you bear witness that there are gods besides Allah?" Say, "I bear no such witness." Say, "He is One, Unique God. I am innocent of that which you associate with Him."**[369]

These are the same people who said:

**"Allah! If this is really the truth from you then send down on us stones from the sky or some type of punishment."**[370]

There are those who say:

**"Has he made all the gods into One Unique God? This is a strange thing indeed."**[371]

Your group extracts and takes these ayat and attempts to use them as proof against those who bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah. These people do not declare

a partner with Allah, nor do they say that anyone deserves to be worshipped with Allah.

The one who attempts to use these ayat against the one who the Messenger of Allah, peace and blessings of Allah be upon him, bore witness of him and the Muslims made Consensus on his Islam, does not really cause me to be amazed; but what amazes me is that the one who is trying to use this ayah is actually having his own madhhab contradicted by the ayah![372]

If you are indeed truthful in your claims, produce people who used these ayat to declare as unbelievers those who you are declaring to be unbelievers in this age by the specific acts and statements that you proclaim to be kufr.

I swear by Allah, you do not have anything like that except the words of `Abdul Malik ibn Marwan when he said to his son, "Call the people to your obedience. Whoever should speak against it with his head then you are to speak with the sword against his head in a similar fashion," meaning cut it off. Indeed, to Allah we belong and to Him we return.

## -5-

## The Cults that Committed Major Kufr, but Were not all Labelled Unbelievers

You should know that the first cult that broke off from the Collective were the Khawarij.[373] They appeared in the time of `Ali ibn Abi Talib, may Allah be pleased with him. The Messenger of Allah, peace and blessings of Allah be upon him, did make mention of them and he ordered that they be fought and killed. He said of them, **"They will exit from Islam just as the arrow leaves from the prey. Wherever you meet them, kill them."**[374] He also mentioned about them, **"They are the dogs of the Fire."**[375] He also said, **"They will kill the people of Islam,"**[376] as well as **"They are the worst of creation under the sky."**[377] He mentioned, **"They recite the Qur'an and they think that it is in favour of them, but it is against them."**[378]

These and other statements have been shown to have been authentically related from the Messenger of Allah, peace and blessings of Allah be upon him, regarding these people. The Khawarij rebelled in the time of `Ali bin Abi Talib, may Allah be pleased with him, and they declared `Ali, `Uthman, Mu`awiyah and whoever was with them to be unbelievers.

They then considered as permissible the spilling of their blood and the taking of their wealth, and declared the lands of the Muslims to be Abodes of War and declaring their own lands to be Abodes of Faith. The Khawarij cult made the claim that they were the people of the Qur'an and would not accept or acknowledge the Sunnah except the parts that agreed with their madhhab. Anyone who opposed and rebelled against the locality and ideology of the Khawarij was believed by them to be an unbeliever.

Their understanding was that `Ali and the Companions, may Allah be pleased with them, had associated partners with Allah and they had no idea what was in the Qur'an.

To further bolster and give validity to their claim and the actions that they took, they made the allegorical ayat of the Qur'an their proof and

implied the ayat revealed about the denying idol worshippers to the People of Islam, the great people of the Companions who were with them that called to the truth; and the Khawarij used to debate regarding the affairs of the religion.

Sayyiduna Ibn `Abbas, may Allah be pleased with him, debated with them, and due to that some 4,000 of their ranks returned to the truth. Even with these ugly affairs, the clear kufr and rebellion against the Muslims and breaking off from them, `Ali, may Allah be pleased with him, said to them, "We do not mean you any harm by way of warfare, nor do we forbid you from the masjids of Allah where you mention therein His Name nor the wealth from warfare that remains in your hands that you took with us."

Right after this, the Khawarij isolated themselves from the Muslims and announced to the Muslims, the Imam and whoever was with them that they were to be at war. `Ali, may Allah be pleased with him, moved against them and they committed many actions against the Muslims. There were many reprehensible matters that came from them that have been described.[379]

Keeping all this in mind, none of the Companions, Followers or Imams of Islam declared them all to be unbelievers. Neither `Ali nor the other Companions said to them, "Ah! We have established the proof against you and the truth has been made manifest to you!"

Shaikh Taqi ud-Din said about this:

`Ali, the Companions and the Imams of Islam never declared them to be unbelievers.[380]

May Allah have mercy on you! Just look at the way of the Companions of the Messenger of Allah, peace and blessings of Allah be upon him, refrained from declaring as unbelievers those who claim Islam. These were the Companions, may Allah be pleased with them. They were the

very ones who had the Ahadith from the Messenger of Allah, peace and blessings of Allah be upon him, in their possession.

Imam Ahmad ibn Hanbal stated:

The authenticity of the Ahadith of the Messenger of Allah, peace and blessings of Allah be upon him, on the subject of the Khawarij, is established in ten transmitted paths.[381]

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## The War Between the Muslims and the Hinderers from Zakah

You attempt to answer my previous statements by saying, "`Ali himself killed the Fanatics,[382] in fact, he burned them with fire and they were People of Ijtihad, while the Companions fought the People of Apostasy."[383]

We answer you by saying that what happened to both groups is true. However, the Fanatics, they were idol worshippers and People of Apostasy,[384] manifested Islam until they manifested kufr clearly and openly without any doubt in it for anyone. That is why when `Ali, may Allah be pleased with him, came out to them at the Kandah Gate, they prostrated to him. When that happened, he said to them, "What is this?" They said, "You are Allah!" He said to them, "I am one of the slaves of Allah." They answered, "But you... you are Allah!"

He asked them to repent and threatened them with the sword and warned them, but they refused to repent. He ordered that a series of ditches be dug in the earth and that a fire be kindled in them while he warned them. He admonished them, "If you do not repent, I will punish you and burn you!" They would not repent and continued to say, "Indeed you are Allah!" Imam `Ali then burned them with fire. Once they felt the fire burning them, they said, "Now we are sure that you are Allah, for no one punishes with fire other than Allah!"[385]

This then is a story of apostates who `Ali, may Allah be pleased with him, burned, and the scholars have mentioned it in their texts. There-

fore, if you saw someone saying to the creation, "This is Allah," then you should most assuredly burn him, but if you have not witnessed this happening among the people as it happened before, then fear Allah and do not mix truth with falsehood and make analogies between the unbelievers and the Muslims with your false opinions and weak conjectures.

As far as Abu Bakr as-Siddiq and the Companions, may Allah be pleased with them, fighting the People of Apostasy, then you should know that it took place at the death of the Messenger of Allah, peace and blessings of Allah be upon him. At this time, there did not remain a single place of Islam besides the people of Madinah, Makkah, Ta'if and towns and villages in Bahrain. All the documentation on the Incident of Apostasy is very long and would fill a volume in and of itself. We will only mention a portion of that which has come from the words of the People of Knowledge. This is so that it might be made clear to you exactly what you are upon, and that your use of the Incident of Apostasy as 'evidence' is just as baseless as your use of the first incident as 'evidence.'

Imam Abu Sulaiman al-Khattabi,[386] may Allah have mercy upon him, stated:

It is necessary to know that the People of Riddah[387] were composed of groups, one being those who apostated from Islam, discarded the religion and returned to the kufr in such matters as idol worship, as Abu Hurairah referred to when he said, "It is from the kufr of the Arabs." Within them were those who:

a. Followed Musailimah the liar from the Banu Hanifah, and the other tribes who believed in Musailimah, agreed with and affirmed his call to Prophethood. There were those who also agreed with al-`Ansi in his claim to Prophethood in Yemen, while another group bore witness to the prophethood

of Tulaihah al-Asadi in Ghatfan and Fazazah and whoever helped them and gave their allegiance to them. They believed in Sajjah as a prophetess. This subset rejected our Prophet, peace and blessings of Allah be upon him, by claiming that others besides him possess prophethood.

b. There was another group of apostates who abandoned the religion, rejected the statutes of the Revealed Law, abandoned the prayer, the zakah and all the other signs of Islam, and returned to their previous state in the Age of Ignorance. There did not remain a single community who prostated to Allah on the face of the Earth except the Masjids of Madinah, Makkah and the oases in Bahrain, such as the Masjid of `Abdul Qais.

Imam Al-Khattabi further noted:

The second group was made up of those who made a difference between prayer and zakah, and the necessity of deferring it to the Imam. In reality, these were People of Rebellion[388] and they were not specifically called by this name in that time, due to their being located and intermingled among the People of Riddah.[389] They were held under the same title as those of Apostasy, which was the largest of the two matters and the most important of them.

Historically, the fighting against the People of Rebellion was in the time of `Ali ibn Abi Taalib, may Allah be pleased with him. During that time, they were distinct and individually divided, and had not mixed with the People of Idolatry. Those who were Hinderers from the Zakah were not everyone. It was only the leaders of the people who hindered their subjects and held the wealth over for themselves, and a case like that of the Banu Yarbu` occurred. They gathered their zakah together and wanted to send it to Abu Bakr, may Allah be pleased with him, but they were hindered from that by Malik ibn Nuwairah and he divided it among them. There was great opposition among the people due to this and a doubtful matter appeared to `Umar, may Allah be pleased with him.

It is for this reason that he returned to Abu Bakr and debated with him on the matter. He argued with the words of the Prophet, peace and blessings of Allah be upon him, **"I have been ordered to fight the people until they say, 'There is no god except Allah. So whoever says there is no god but Allah, then his blood and his wealth are preserved and safe'."**

`Umar, may Allah be pleased with him, took his understanding and attached it to the external statement before considering the last part of the statement and reflecting upon the conditions attached to the Hadith. Abu Bakr, may Allah be pleased with him, said in answer to `Umar, "Indeed the zakah is the right of wealth that is to be given." He intended by that the ruling that the protection of the blood of the wealth was connected to the dispensing of the necessary conditions.

There is a ruling he mentioned is in relation to two conditions that cannot be realised one without the other being non-existent. The analogy between the prayer was made, in which someone making the prayer and rejecting the zakah has a contradiction. Abu Bakr stated that this was evidence that fighting the one who hinders from the prayer, it is Consensus from the Companions to resist. Likewise, returning that which is differed in is to that which is agreed upon. So gather in this judgement the argument from `Umar, may Allah be pleased with him, that the general ruling has been given. Abu Bakr, may Allah be pleased with him, made the analogy and this is proof that the general statement can be made specific while using analogy. The speech used in the ruling regarding one person was a condition and exception that explained the matter. Once the authenticity of the position of Abu Bakr was established in the heart of `Umar, may Allah be pleased with both of them, and that it was correct, he agreed to follow him in fighting those people who hindered from the zakah.

This is why he made the statement, "So when I saw that Allah had opened the heart of Abu Bakr to fight, I knew that it was the truth." This indicates that his heart had been opened with the proof that had been indicated and the evidence that was established by the text and the underlying principles that indicated the truth. The Shi`ah have claimed that Abu Bakr, may Allah be pleased with him, was the first one to take Muslim women as war captives, and that the people refusing zakah were only interpreting. They claimed that

the speech mentioned by the Exalted One, **So take sadaqah from their wealth in order to purify them and sanctify them with it, and invoke Allah for them, and call on Allah for them and your supplications are a source of security for them; and Allah is All Hearing, All Knowing**,[390] was a specific one in the time of the Prophet, peace and blessings of Allah be upon him, to the exclusion of everyone else. They held that the conditions were restricted to him with no reference made to anyone besides him. This is because there is no purity or purification, blessings for anyone over the one who testifies to the truth of the Prophet, peace and blessings of Allah be upon him. An example of this is that these people claiming that which we mentioned from their words have nothing in this life for them in the religion, and the head of their affair is slander, lying and complete baseless accusations about the early generations.

We have already clarified that the People of Apostasy were different groups. Some of them had apostated from the religion and called to the prophethood of Musailimah and others besides him. There were some of them who repudiated the prayer, the zakah and all the laws of the Revealed Law, and the Companions, may Allah be pleased with them, named these people to also be unbelievers. Likewise, Abu Bakr, may Allah be pleased with him, also believed in the taking of their women as war captives as well as their children, along with most of the Companions assisting him in this action. `Ali ibn Abi Talib, may Allah be pleased with him, even had a child born from a woman of the Banu Hanifah, who was named Muhammad ibn Al-Hanafiyyah.

The Companions also made sure that their time did not pass until they made Consensus on that the apostate is not taken as a war captive. As far as the one hindering from the zakah, some of them were practising the foundation of the religion, so they were classed as People of Rebellion and were not called People of Idolatry or unbelievers, even if the term apostasy was applied to them due to their helping the apostates in some of what was forbidden from the religion in terms of its right and foundation. This term apostasy can be applied to them because it is also a linguistic term, so that anyone who turns away from a matter, it can be said of him in an acceptable light that, 'He turned away from it', which carries the same general meaning as, 'He apostated'.

We have found these people turning away from obedience, and hindering from the truth, so the names of goodness and praise have been taken from them and they were attached to ugly names, due to their assisting and helping the people who did apostasy in the real sense of the word in the Revealed Law.

When the word of the Exalted One, **So take sadaqah from their wealth,** is claimed by some to be specific to the Messenger of Allah, peace and blessings of Allah be upon him, then the speech used in the Book of Allah the Exalted is of three types. There is general speech that is used, like the Exalted One, **You who believe! When you stand for prayer.**[391]

There is also, **You who believe! Fasting has been ordained for you.**[392] This is a specific wording for the Prophet, peace and blessings of Allah be upon him, who does not share with anyone in that regard. There are other ayat that are specific and are not addressed to the generality of people. Examples of this include the word of the Exalted One, **And in the night, offer the night prayer as it has been ordained for you.**[393] There is also the statement of the Exalted One, **Exclusively for you and not the rest of the believers.**[394]

There is another type of speech that is addressed to the Prophet, peace and blessings of Allah be upon him, and to all the Ummah, and it is addressed to both of them, like when Allah has said, **Establish the prayer at mid-day to the darkness of the night.**[395] The Exalted One has said, **And when you recite the Qur'an, seek refuge in Allah from the cursed Shaitan.**[396] He, Exalted be He, said, **And when you are among them, establish the prayer and lead them.**[397] This and other statements show that all being addressed are not just solely the Prophet, peace and blessings of Allah be upon him, but others are also being spoken to in the Ummah. When you see the statement, **So take sadaqah from their wealth,** this is for anyone establishing the command of the Ummah after the Prophet, peace and blessings of Allah be upon him, and taking the wealth from them, so that they can establish the order.

The only reason that the Prophet, peace and blessings of Allah be upon him, was specifically addressed was that he is the caller to Allah the Exalted, and the clarifier of His Speech. What this means is that his name was used in the command or speech used as the order, according to the rules of the Revealed Law based on what He wants and commands to be clarified.

There are also the words of the Exalted One, **Prophet! When you divorce the women then divorce them according to their waiting periods.**[398] This ayah begins with the Seal of Prophethood being named specifically. He spoke to the rest of the Ummah by a general ruling and it may be that the general speech matches that and intends other than him, like the words of the Exalted One, **If you are in doubt regarding what we have sent down to you, then ask those who received the Book before you and do not be of those who are in doubt.**[399]

It is not possible that the Prophet, peace and blessings of Allah be upon him, is the one who is doubting, as he would not be doubting in something sent down to him. As for the purification, purity and supplication from the Imam for the owner of the charity, then the doer receives this by obedience to Allah and His Messenger, peace and blessings of Allah be upon him, and every reward promised that is righteousness in the time of the Prophet, peace and blessings of Allah be upon him, remains after him and is not interrupted.

It is praiseworthy for the Imam and people working with the zakah that they pray that the one giving has blessings in his wealth and hope that Allah answers such a prayer, and that he does not ask questions about its source. It may be how this group came to interpret that the zakah may be withheld and why they stopped it from being sent.

A question may then be asked, namely, "If there was a group of people who denied the compulsory zakah in our time and hindered it from being handed out, would their judgement be that of the People of Rebellion?"

The response would be in the negative, for whoever repudiates the compulsory nature of zakah in these times is an unbeliever by the Consensus of the Muslims, based on the compulsory nature of zakah. Both the elite as well as the laity know this fact, and both the knowledgeable and the ignorant share in the knowledge that there is no excuse for whoever repudiates the handing out of zakah.

Likewise, the situation is the same for whoever denies or repudiates something that has been agreed upon by the Ummah in Consensus and he knows of its being widespread, such as the five prayers, fasting in the month of Ramadan, showering to purify one from sexual intercourse. It is also the same for the prohibition of intoxicants, marrying someone impermissible to marry

and other judgements, unless it is a new convert to Islam who does not know its boundaries and judgements, for whoever denies or repudiates something from Islam out of ignorance does not become a unbeliever; but his judgement is that of the people who we have spoken of before. As far as something that has a well known Consensus on it that is exclusive knowledge, such as the prohibition on marrying a women and her paternal or maternal aunt at the same time, the prohibition of the murderer inheriting, the grandparent receiving a fifth of inheritance and other things such as that from the different judgements, then whoever repudiates this, does not become a unbeliever due to the inability of such knowledge reaching him as one of the common people and not a scholar.[400]

The author[401] of *The Way to Understand the Ambiguous Statements Summarised from the Book by Imam Muslim*[402] mentioned that Abu Ishaq said:

"When the Messenger of Allah, peace and blessings of Allah be upon him, died, the Arabs apostated in mass except for three masjids:

1. the Masjid of Madinah;
2. the Masjid of Makkah;
3. the Masjids of other outlying places."[403]

This is something that the People of Knowledge have mentioned in historical works regarding the Great Apostasy, and there has been lengthy explanation of it, but it has already previously been established that your ilk or whoever is like you is not authorised to derive rulings or make analogies.

It is also impermissible for anyone to follow him; but it is compulsory for everyone who has not reached the rank of ijtihad that they follow those who have reached that rank, as has been established by the Consensus. Let it be well known amongst you that whoever seceded from the obedience to Abu Bakr as-Siddiq in his time, such a one had left from the decisive Consensus for the fact that he (Abu Bakr) and whoever was present with him were from the People of Knowledge and

Islam, and they were the Emigrants and the Helpers, those whom Allah praised in His Book.

The position of Imam for Abu Bakr as-Siddiq is true according to all the conditions of the Ummah agreed upon. If there is someone today amongst you who is like Abu Bakr, the Emigrants, the Helpers, and the Ummah has agreed upon one of you as an Imam, then make analogy by yourselves with them!

If not, you need to have shame in front of Allah and His Creation and know your level and qualification. May Allah have mercy on the one who knows his limits, his rank and restrains his evil from the Muslims and follows the path of the believers! Allah the Exalted has said:

> **He who follows other than the path of the believers, We will hand him over to whatever he has turned to and We will roast him in the Fire. What an evil destination.**[404]

The information that came before regarding the Khawarij and mentioning the position of the Companions and Muslim Orthodoxy regarding them, and that they did not consider them to have done the kufr that ejects one from Islam with what is in them in that they are the dogs of the Fire and that they have gone out of Islam.

With all this, the Companions did not label them as unbelievers, for they claimed affiliation to Islam outwardly and that they were mainly upon their position due to a branch of interpretation. But you! Today you declare to be unbelievers those who do not have one characteristic of those mentioned previously. Indeed, those today who declare to be unbelievers and consider their blood and wealth as permissible for spilling and seizure, their creed is that of Muslim Orthodoxy, the Saved Sect. Allah make us from them!

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## The Qadariyyah

After those events mentioned just a moment ago with the Incident of Apostasy and the Fanatics, the innovation of the Khawarij became manifest, as this was in the last of the era of the Companions. The Qadariyyah[405] came shortly after and they are composed of two groups, one of them unreservedly repudiating belief in Qadr.[406]

They said, "Allah has neither willed disobedience for its people, nor did He will that and not guide the one who is astray. He did not ordain that at all." According to them, the Muslim is the one who made himself a Muslim and he is the one who made himself pray as well as all the other acts of obedience and disobedience.

In their estimation, the worshipper created these actions by himself and the Qadariyyah have made the slave the creator with Allah, while to them Allah the Glorified has not ordained guidance of anyone, the leading astray of anyone and other statements of kufr that they have spoken, Allah be Exalted High above the likeness of what the Fireworshippers used to say!

A second sect of the Qadariyyah claim that Allah has obliged the creation to do whatever actions they commit, and kufr and disobedience in the creation are as the colours of white and black in the Adamic creation. It is not the creation that did anything, but according to them, disobedience of Allah is attributable to Allah. Indeed, Iblis is their leader in this belief when he stated:

**So as you have led me astray, I shall lie in wait for them and ambush them to take them from the Right Path.**[407]

They are also akin to the idol worshippers, who said:

**If Allah had willed, we would not have associated with them, neither us nor our fathers.**[408]

There were also other things such as this from their ugly and unbelieving statements, which have been mentioned about them by the

People of Knowledge in their books, such as Shaikh Taqi ud-Din and Ibn ul-Qayyim.

The first of these types of people appeared in the times of the Companions, may Allah be pleased with them, such as Ibn `Umar, Ibn `Abbas and the most knowledgeable of their followers, who established the proof against the Qadariyyah and made it clear to them from the Book and the Sunnah their astrayness.

The Companions, may Allah be pleased with them, and likewise the Followers, sought refuge from them and called out to them at every side and even with the enormity of this kufr that was espoused, neither the Companions nor those after them from the Imams of Islam, declared them to be unbelievers.

The Companions and the Imams after them did not believe it compulsory to kill them, hold them under the laws of the People of Apostasy, tell them statements such as, "You became unbelievers when you disbelieved with us, because we have only spoken the truth and have established the proof against you. Thus we have made it clear to you!" - this is just what you say.

Indeed, the Companions and the Followers who refuted them made clear their astrayness and only spoke the truth. Many of the leaders of these people were killed by the rulers of their time, but what the People of Knowledge mention is that they were killed as a judicial punishment to thwart and ward off the harm that was feared would result. After they were killed, they were washed, prayed over and buried in the cemetaries of the Muslims, just as Shaikh Taqi ud-Din shall mention, if Allah wills.

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## The Mu`tazilah

The Mu`tazilah[409] cult appeared in the time of the Followers and came with statements and actions of kufr that are popularly known, for example, the statement that the Qur'an is created, denial of the intercession of the Prophet, peace and blessings of Allah be upon him, for the people who did disobedience, the people of disobedience will inhabit the Great Fire forever, and other scandalous and repugnant things that the People of knowledge have related from them.

In addition to this, in the times of the Followers, they appeared and began to call to their belief, while the scholars of the Followers and those after them set their faces against them, refuted them and made clear the falsity of their doctrine from the Book, Sunnah and Consensus of the scholars of the Ummah.

They debated with them numerous times and, in spite of this, they continued in their falsehood, calling to it, dividing the Congregation. The scholars labelled them as innovators and called out to them, but they did not declare them to be unbelievers, hold them under the laws of the People of Apostasy; but in fact they held them and the people of innovation before them, under the laws of the People of Islam, be it in matters of inheritance, marriage, prayer upon them and burying them in the cemeteries of the Muslims.

Indeed, for a surety, the People of Knowledge from Muslim Orthodoxy did not say to them, "The proof was established against you when we made it clear to you that we did not speak except with the truth. When you opposed us, you became unbelievers and your wealth and blood became permissible for seizure and spilling. Your lands became lands of war." This is exactly your position now, so you do not have any expression in the words of these Imams to take hold of at this point. You have been hindered and repelled from falsehood and shifted and returned to the truth.

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## The Murji'ah[410]

After the previous group, the Murji'ah[411] appeared. There were those who said, "Faith is words without action." Whoever spoke the two testimonies in front of them was held to be a believer in perfect faith. Even if he did not pray a single unit of prayer to Allah the whole of his life, or fast a day in the month of Ramadan, or give any of his wealth in zakah, or anything from the deeds of righteousness, but he only gave the two testimonies of faith, then to them he is a believer in perfect faith.

The faith of such a person is held to be like that of the angels, including Jibril, Mika'il, the prophets and others according to their evil statements, which they have innovated into Islam. Due to this, the Imams of the People of Islam called to them, declared them innovators, held them to be astray and made clear to them the truth from the Book, the Sunnah and the Consensus of the People of Knowledge from Muslim Orthodoxy, the Companions and whoever came after them.

They only avoided them to show them in the long run their astrayness and their enmity to Muslim Orthodoxy in taking hold of them and whoever came before them from the People of Innovation, who took the allegorical texts from the Book and the Sunnah.

Even with all these matters present amongst them, Muslim Orthodoxy did not declare them unbelievers, or travel the path that you are upon, which is to say that whoever opposes you and does not bear witness upon them to have done kufr, does not make their lands to be under the judgement of lands of war is an unbeliever.

On the contrary, Muslim Orthodoxy considered them and whoever came before them from the people of innovation brothers in faith. They did not say to them, "You have disbelieved in Allah and His Messenger, for we have already made the truth clear to you. You have to follow us, because we are in the place of the Messenger of Allah. Whoever sins against us is an enemy of Allah and His Messenger." This is the state-

ment that you are upon today. Indeed, to Allah we belong and to Him we return.

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## The Jahmiyyah

After the Murji'ah, the Pharaonic Jahmiyyah[412] appeared. They were those who used to say, "There is no god above the Throne, or any Speech for Allah in the Earth, nor did Muhammad ascend to his Lord." They also denied and repudiated the Attributes of Allah the Glorified, which He clearly established for Himself in His Book, and His Messenger, peace and blessings of Allah be upon him, also established them as well as the Consensus of the Companions and those after them on the affirmation of them.

They also repudiated seeing Allah the Glorified in the Hereafter and said that whoever describes Allah the Glorified by way of how He described Himself and how His Messenger, peace and blessings of Allah be upon him, described Him, is an unbeliever.

They also had other statements and actions besides that which are the very extreme of kufr. so that the People of Knowledge named them Pharaonic people and likened their condition to that of the Pharaoh, due to the way that Allah the Glorified was denied.

With this the Imams refuted them, made clear their innovation and astrayness, declared them innovators, rebellious sinners, and said that they were greater in kufr than any of the People of Innovation before them and the least in adherence to any of the divinely legislated laws of faith.

The People of Knowledge said about them that they had let their intellect take precedence over the divine statutes of the Revealed Law. Some of the callers to their doctrine were killed by the order of the People of Knowledge, such as Ja`d ibn Dirham and Jahm ibn Safwan, but after

they were killed, they washed them, prayed on them and interred them in the cemetaries of the Muslims, as mentioned by Shaikh Taqi ud-Din Ibn Taymiyyah.

The People of Knowledge did not hold them to be under the judgements of the People of Apostasy as you have held the judgements of apostasy to be upon whoever does not speak or do one speck of what these types of people said or did; but I swear by Allah, you have declared to be unbelievers whoever said the truth and turned away from that which opposes your desires. The only cult I haven't mentioned is that of the Rafidah,[413] because both the elite and the laity are familiar with the ugly things they have in them. From these cults that we have mentioned, the 72 have come from subdivisions within them of the cult of the people of astrayness mentioned in the Sunnah in the words of the Messenger of Allah, peace and blessings of Allah be upon him, **"The Ummah will divide into 73 sects."** [414]

Out of the 73 sects is one guided sect, and they are the Saved Sect. This represents Muslim Orthodoxy from the Companions of the Messenger of Allah, peace and blessings of Allah be upon him, to the end of time, and it is that Sect that will always be established on the truth, Allah suffice us to be their followers by His Strength and Power.

From what has been mentioned, the information of this Sect can only be taken from the books of the People of Knowledge and most of what has been reported from Ibn Taymiyyah and Ibn ul-Qayyim.[415]

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## Not Everyone in a Cult is an Unbeliever

Here I have already explained to you something of what the People of Knowledge have mentioned in that the way of the early generations is not making takfir of the cults that were mentioned earlier. Shaikh Taqi ud-Din has spoken about this in his *The Great Book of Faith*:[416]

Imam Ahmad ibn Hanbal did not declare all the Khawarij, Murji'ah or Qadariyyah unbelievers. It has only been related from him examples where he declared the Jahmiyyah to be unbelievers, but with that said, it should be clear the Ahmad did not declare specific individuals of the Jahmiyyah to be unbelievers, nor did he declare as an unbeliever everyone who said, "I am a Jahmi."

He used to pray behind those Jahmiyyah who called to their statements and caused people tribulations, punished whoever did not agree with them using harsh penalties. Imam Ahmad did not declare them and those like them to be unbelievers.

Indeed, he had firm conviction in their faith, their leadership, prayed for them and believed in establishing their right to be Imams in prayer and to be prayed behind, that Hajj and war should be conducted with them and that they would not be seceded against due to what he and others of the Imams saw in them.

He repudiated the statements of falsehood and innovation he saw coming from them, in which there were grave matters of kufr, and if they did not know it was kufr he taught them that it was kufr. He used to repudiate it and strive against them in refuting it whenever possible.

He joined between the obedience of Allah and His Messenger, peace and blessings of Allah be upon him, in manifesting the Sunnah, the religion, repudiating the innovations of the Jahmiyyah who were deniers of the Attributes of Allah, and between the stewardship of the rights of the believers and Imams and the Ummah, even if they were ignorant innovators, oppressive and rebellious sinners.[417]

Look carefully at his words and how absent they are from any deviation or crookedness. Shaikh Taqi ud-Din has commented further:

Whoever has in their heart faith in the Messenger and in what he comes with and made a mistake in interpretations of innovation, if he makes a claim to it and calls to it, he is not an unbeliever at all, for the Khawarij were from amongst the most manifest of people in innovation, killing people of the Ummah and declaring them unbelievers.

No one among the believers, or `Ali or those besides him declared them to be unbelievers, but they made the judgement on them that they were oppressive and transgressing Muslims just as all the transmissions have been mentioned regarding that in other places besides this one.

Also the remainder of the 72 sects has from them the hypocrite who is an unbeliever internally, the one who believes in Allah and His Messenger internally, who is not a unbeliever externally. Even if he should make a mistake in interpretation, be

what it may, his mistake then is a branch of nifaq, but not the nifaq that would lead to someone being in the bottom of the Fire.

Whoever said that every individual from the 72 sects has done the kufr that ejects from the religion has already contravened the Book, the Sunnah and the Consensus of the Companions. In fact, he has even contravened the Consensus of the four Imams and other than them, for every individual of the 72 sects does not disbelieve.[418]

Consider carefully and think of the report on the Consensus of the Companions and others of Muslim Orthodoxy along with what has previously come to you from cults and their ways of grave kufr. You are warned of this evil desire that you and your followers have fallen into headlong.

Ibn ul-Qayyim stated in regard to the groups of the People of Innovation – who are in agreement about the root and basis of Islam, but are differing in some of the foundations – such as the Khawarij, the Mu`tazilah, the Qadariyyah, the Rafidah, the Jahmiyyah and the extremist Murji'ah:

These groups have three divisions amongst them.

The first are those among them who are ignorant followers who have no insight. These types of people don't become unbelievers, or rebellious sinners, nor is their testimony of faith rejected when they are not able to know the guidance, so they are held under the judgement of the weak and disempowered of the men, women and children.

A second type of people are those who it is possible for them to ask and seek guidance and know the truth; but they leave that because of their studying and working in the world, leadership, day-to-day affairs and livelihood. This type of person is sinful and deserving to be punished as a sinner for leaving what is necessary for him to know from the taqwa of Allah by what he is able to access.

Therefore, these type of people - even if most of what they are upon is innovation, evil desires - have some of the Sunnah and evil desires reject their testimony of faith. If this same person has more of the Sunnah - guidance that is stronger and taking more precedence over what is present in him of evil innovation - his testimony of faith is accepted.

The third type of people are those who ask questions, seek answers and have it made clear to them the guidance, but they leave it due to dogged attachment to their way or

stubbornness to their friends and companions. This one has the least of the different ranks and he is a rebellious sinner, and being labelled an unbeliever is conditioned on ijtihad.[419]

Please look and consider how he wisely clarified this matter in most of his statements and throughout his other books. He mentioned that most of the Imams and Muslim Orthodoxy did not declare them to be unbelievers even though they described them as committing actions that could be major shirk, major kufr, and he makes this point manifest in most of his books.[420]

Imam Ibn ul-Qayyim, Allah have mercy on him, said in his work *The Stages of Development for the Travellers in Realising: Allah, We Worship Only You and Seek Only Your Help*:[421]

Those who affirm a Creator are of two types.

The first type are the people of shirk who associate partners with Him in his Lordship and His Divinity, such as the Fire Worshippers and whoever opposes them from the ranks of the Qadariyyah. They affirm with Allah another god, and the Fire Worshipping Qadariyyah affirm a creator with Allah, who has created the deeds and that their deeds are not created by Allah or ordained by Him. It is clear and manifest without His Will and Power and He has no power over it, exalted be He. Indeed they have made themselves the active agents, those who ordain things, and the reality of the statement made by these people is that Allah is not a Creator or Lord of the deeds of those living.[422]

He has mentioned them by this shirk in the remainder of his books as well as their affinity to the Fire Worshippers who said that the world has two creators. Take a careful look at what was spoken of in regards to takfir – mentioned by Imam Ibn ul-Qayyim and his shaikh – and how they were not called unbelievers by any of Muslim Orthodoxy, even while these people knew the truth and were being stubborn about it.

He said, "His being labelled an unbeliever is conditioned on ijtihad," just as was previously stated by him moments ago.

The Imam discussed the Jahmiyyah with the most terrible and repugnant descriptions and he mentioned that the shirk committed is of the same capacity as Pharaoh, and that they are nullifiers and deniers of

the Attributes of Allah, in addtion to the fact that the idol worshippers are less severe in shirk than them. He described this of them in his works, *Rhyming Using 'N' Letters,*[423] *Scorching Lightning Bolts* and other texts.

Imam Ibn ul-Qayyim labelled the Mu`tazilah with the most ugly attributes and swore that their statements and those of the other people of innovation show that they have no faith left except what remains of a mustard seed; yet when he spoke of the charge of kufr against them in the *Rhyming Using 'N' Letters*, he did not declare them to be unbelievers. Rather he explained in one part of it just as in the end that had passed and another section from Muslims Orthodoxy in a conversation to these innovators whose statements he swore have nothing of faith except what remains of a mustard seed. It was said by him:

Bear witness against us that we do not declare you to be unbelievers by way of what is with you of kufr, for you are ignorant people to us and you are not people of major kufr or iman.[424]

If Allah wills, we shall also quote where Shaikh Taqi ud-Din relates the Consensus of the early generations that accusing people of kufr is from the manners of the people of innovation, such as the Khawarij, the Mu`tazilah, the Rafidah. Imam Abul `Abbas Taqi ud-Din Ibn Taymiyyah, may Allah have mercy on him, mentioned in his message, *The Criterion*, the following:

The people of speculative theology who claim some affiliation to Islam from the ranks of the Mu`tazilah and others, began to delve into some of the writings of the Sabians and the idol worshippers.

He said just a few sentences later:

Those who delved into these writings from the people of speculative theology and debate, some of them were those whom Allah did not guide with the true guidance, with which He sent his messengers to humanity. They next began seeking their knowledge from these Sabian writings and other sources, just as the Prophet, peace and blessings of Allah be upon him, had informed us by his words, **"You will most assuredly take from the sources that came from before you, step by step."** The people said, "Messenger of Allah, are they the Persians and the Romans?" The Messenger

of Allah, peace and blessings of Allah be upon him, said, **"Who are there from the people but the Persians and the Romans?"**[425]

This is indeed an authentic Hadith. On the same subject, Imam Ibn Taymiyyah said the following:

These people argued in favour of the creation being created and temporal according to the principles of these Sabians, by talking about things like substances and elements.

They would start by having it affirmed that elements are established. They affirm that elements belong to substances and bodies of like form, so they are created. After this they state that whatever did not precede the creation is itself created. There are many of the people of speculative theology and logic who depend on this way of reasoning, starting first with the affirmation that the creation is temporal and created.

Once they came to the topic of the elements of attributes, this to them was a proof of the thing described being created in keeping to the understanding they had already built. Based upon this, when they knew Allah had attributes, they denied them and negated them from Him, as affirmation of them according to their method would have meant classing Him as created and temporal.

This caused their original set of principles and the evidence supporting the Creation being temporal and created to become false, and this was the very thing they had depended upon and believed that there was no evidence outside it; in fact they did not believe anyone's faith was valid without this set of principles, leading to well known incidents where this caused people such confusion that it led them to leave the faith of Islam.

These people just mentioned, therefore, opposed the Sabian philosphers who spoke of the creation being in a steady state[426] and that prophethood was the perfection of goodness in the soul of the prophet. The reason they opposed the Sabian philosophers is that these scholars of speculative theology at most times were on truth and following the evidences because their hearts had been illuminated with the light of the Qur'an and Islam.

Even if they went astray in much of what the Messenger, peace and blessings of Allah be upon him, came with, they were still better than the Sabians, as they agreed with Muslim Orthodoxy in a great many matters, but then they agreed with the Sabians the belief that Allah does not speak, nor did He speak or just as much as they agreed with them on that He has no knowledge, power or any of the other Attributes.

Once they saw that the Messengers were agreed that Allah spoke and that the Qur'an is from the affirmation of His Word and Speech, they would sometimes say that He did not speak in reality, but only in metaphor. This first statement that they made in their innovation and kufr, they had been on the true faith before they entered into corruption and denial.

However, when they realised the statements they were making about Allah speaking revelation were abominable, they relented and said, "In fact, He does indeed speak revelation in reality." It is possible some of their theologians narrated Consensus on the matter, but in their opinion the matter is not like that.

The reality and basis of the one who knows their beliefs and helps to innovate them is that Allah does not speak revelation. They said, "The Speaker is an action of speech and it is impossible to describe Him with this and separate it from Him." After that they began to give definitions of the word, 'Speaker' that were neither known of in the Arabic language or any other language for that matter, whether speaking in the real sense or metaphorically.

This is the very statement of the one who says, "Indeed the Qur'an is created." This is in fact one of the two positions of the Sabians, who agreed with the Messengers that the world is temporal and created; but that said, although this statement is kufr and constitutes disbelief in what the Messengers came with to humanity, it is not as severe as the kufr of the first statement.

The reason this can be said is that these people do not say, "Allah wants to send a specific messenger and send down to him this speech that He created." These people actually repudiate that Allah is the Speaker and this is the very thing that heavenly revealed books are built upon and what the people of pure faith have agreed upon as true.

A difference appeared between those who were upon the way of the Sabians in the branches and those believers who followed the Messengers. Those who were Sabian in the branches of their faith disbelieved in a part of what the Messengers came with to humanity, the message that Allah described using Speech and Words. This led them to believe in the Book of Allah, but only believing in one part while rejecting and disbelieving in another.

The believers followed what was sent down to them from their Lord, from Allah who spoke the words of the Qur'an, and that He spoke to Musa directly. They believe that He speaks and they do not corrupt the words from their context, as did those who came in ages past.

They reject corruption of these people with the pure insight of faith, the faith that they know the intent of the Messengers from their narrations of the Message of Allah

and His Speech. They follow this Qur'an, the Hadith and the Consensus of the early generations comprising the Companions, the Followers and the rest of the followers of the prophets.

The believers know that the words of the people of speculative theology and debate are viler than those of the Jews and Christians. Such is the case that even `Abdullah ibn Al-Mubarak, an Imam of the Muslims, remarked, "We do narrate the statements of the Jews and Christians, but we are unable to narrate the statements of the Jahmiyyah."

There were a great many of these who were idol worshippers in the branches of the faith, and those who followed them from the Sabians, then the Jews and Christians who had entered Islam in the last of the second century and the early part of the third century during the governance of Abul `Abbas, who was known by the title al-Ma'mun.

The reason this happened was that books were translated into Arabic that had been written by the pagan Roman Sabians - who predated the Christians - and others like them such as the Persian and Hindu writings. At this time the sciences of the Sabians, astrologers and others appeared among the people and spread.

It was previously mentioned that the people of this innovated speculative theology in Islam are in the branches of the religion, Sabians at heart, just as the Mu`tazilah have been called the *makhanith* [427]of the philosophers. These writings spread farther and came to the attention of the people of knowledge, the soldiers, governance, and some of the people who were influenced by these writings became the successors, rulers, ministers, scholars of fiqh, judges and others. This is what the believing Muslim men and women were tested with in their faith. These believers followed what was sent down to them from their Lord and did not replace or innovate anything.[428]

Examine carefully these words and reflect on how he described these people with the most terrible expressions of kufr, shirk, choosing to believe in a part of the Book and kufr in a part, and that they were in their branches idol worshippers and Sabians, and that they took from the sources of the peoples before them, being the people of kufr. He also said that they opposed the intellect, the text and natural inclinations, and that they opposed and contradicted all the Messengers in their statements and were stubborn to the truth.

The people of knowledge said of their works that these were more terrible than the words of the Jews and Christians, and that they punished the believing men and women who were upon the truth.

Those described to us by these words were the Mu`tazilah, the Qadariyyah, the Jahmiyyah and whoever travelled upon their way from the ranks of the people of innovation and others from the successors who aided them, those being al-Ma'mun,[429] al-Mu`tasim[430] and al-Wathiq,[431] as well as their ministers, judges, fiqh scholars.

These were the very people who flogged Imam Ahmad, may Allah have mercy on him, imprisoned him, killed Ahmad ibn Nasr al-Khuza`ii[432] and others as well as punishing the believing men and women in calling them to affirm their beliefs.

These are the same people whom Imam Ahmad did not declare to be unbelievers, nor did any of the previous generations. Imam Ahmad prayed behind them, sought forgiveness for them and believed in and accepted their right to be Imams in leadership. He did not believe in moving against them to remove them, but at the same time Imam Ahmad refuted their speech, which was obvious and grave kufr, as the statements regarding it have already been previously explained.

By Allah, I have a right now upon you that you consider this thing and your words in which those who disagree with you are held to be unbelievers, and whoever does not call him an unbeliever, then he is an unbeliever.

By Allah, I have a right upon you! Cease and desist from deceptive speech and false witness! Follow the previous generations of piety and avoid the path of the people of innovation, and do not be as the one who allowed his deeds to seem fair to him, so he saw it as something good.

Shaikh Taqi ud-Din, may Allah have mercy on him, stated the following:

One of the condemned innovations is the takfir of groups of Muslims and declaring their blood and wealth permissible for spilling and seizure. This is very grave due to two factors.

1) The other group being labelled as unbelieving does not possess innovation greater than the group making the takfir, but the innovation of the group making takfir is greater than the innovation of those being labelled with takfir. There is some innovation that is severe while other forms are less in severity. This is the state of the the great bulk of the people of innovation and evil desires, who call one another unbelievers. If the possessor of innovation is able to make takfir, he will make takfir on one group and then another while if he is able, he will not make takfir on another group or those besides them. Thus, you will find that one of the two groups makes takfir on the other, but not the other way around. This is clear ignorance and oppression and these are the very ones who Allah said of them:

**Indeed those who divide up their faith while they are cults, you are to have nothing to do with them.**[433]

2) If it is found to be the case that there are two groups, one possessing the particular innovation while another agrees with the Sunnah, it is not for those of Muslim Orthodoxy to make takfir of everyone who might speak of the statement of innovation mistakenly, as Allah has said:

**Our Lord! Do not take us to account if we forget or if we are mistaken.**[434]

It has been established in the authentic collection from the Prophet, peace and blessings of Allah be upon him, that Allah has said in answer to this verse, **"Indeed I shall honour that."**[435] This Exalted One has also said:

**There is no sin upon you concerning that in which you made a mistake except that which you intended on purpose.**[436]

It is also related from the Prophet, peace and blessings of Allah be upon him, that he said, **"Indeed, Allah has passed over my Ummah regarding the mistake, forgotten matter and what they were forced to do."**[437] This Hadith is authentic as related by Ibn Majah and others. The Companions, the Followers who came in excellence and the rest of the Imams of the Muslims have made Consensus on that not everyone who says a word of kufr by mistake has automatically become an unbeliever. This is even

if his words were in contradiction to the Sunnah, so takfir of every person who makes a mistake contradicts the Consensus, but the people have disputed in the issues of takfir, which has been explained in far more detail in other chapters besides this one.[438]

Shaikh Taqi ud-Din Ibn Taymiyyah, may Allah have mercy on him, has said further:

The Khawarij have two popular characteristics about them by which they have completely parted ways with the body of the Muslims and their Imams.

> 1) The first is their secession from the Sunnah and their proclamation of what is not a sin to be a sin, and the opposite. They actually manifested this in the face of the Prophet, peace and blessings of Allah be upon him, when Dhul Khuwaisirah at-Tamimi said to him, "Muhammad, be just. Indeed you have not been just." The Prophet, peace and blessings of Allah be upon him, said to him, **"Woe be to you! And who will be just if I am not just? Indeed, all is lost and finished if I am not just."** The statement of At-Tamimi, "Indeed you have not been just," made the statement of the Prophet, peace and blessings of Allah be upon him, to be useless and unjust, and the fact that he told him to be just showed that he believed that what he was commanding was good in regards to dividing the wealth of which he did not think he received a sufficient portion. This description has within it the evidence that innovation is in opposition to the Sunnah, and At-Tamimi making the statement shows he affirmed what opposed the Sunnah and negated what was affirmed as the Sunnah. He considered as good what the Sunnah called evil and the opposite. If this was not the case, then there would have been no innovation. It so happens that one of the People of Knowledge might have a slip or mistake in one of the issues of the religion, but with the People of Innovation they actually oppose the clear and well known Sunnah. The Khawarij showed tyranny towards the Messenger and went astray in his Sunnah, so they did not truly believe it necessary to obey and follow him. They only testified to what reached them of the Qur'an without what he mandated in the Sunnah, which opposes their claims that are based on taking out the external form of the Qur'an.

Most of the people of innovation besides the Khawarij follow one another in this regard. These people of innovation hold their opinions that whatever the

Messenger says in contradiction to their writings – they do not follow it – just as has been narrated from `Amr ibn `Abid in the Hadith of the Most Truthful One. The only way they can defend themselves with 'the proof' is by either rejecting a text or making interpretation of the texts. This leads them to find fault with a chain of transmission or in a hadith in one instance and then with the actual text of it next. If these methods fail, they simply will neither follow the next nor hold to the Sunnah, which the Messenger, peace and blessings of Allah be upon him, brought to humanity. When they exhaust these options, they will not even hold to the true sense of the Qur'an.

2) The Khawarij and the people of innovation have a point of declaring people unbelievers due to sins and mistakes, and they carry that to its furthest extent, in which they declare as licit the blood and wealth of the Muslims, and proclaim that the lands of Islam are Lands of War and that their land is an Abode of Faith.[439] The great majority of the Rafidah, Mu`tazilah, the Jahmiyyah and some extremists claiming affiliation to the People of Hadith and Fiqh and their theologians, also spoke in that manner. This is a principle of the innovation, which is established by the text of the Sunnah of the Messenger of Allah, peace and blessings of Allah be upon him, and Consensus of the first three generations that it is innovation. Therefore, the people of innovation declare that which is pardoned as a sin and that which is a sin to be major kufr. It is necessary for the Muslim that he is aware of these two evil principles, as it will lead to some of the Muslims blaming, cursing and declaring the blood and wealth of Muslims and people of innovation to be permissible for spilling and seizure. The two principles mentioned above contradict and oppose both the Sunnah and the Collective, and whoever should oppose the Sunnah in what it came with or the Revealed Laws it possesses is an innovator who has exited from the Sunnah.

Whoever should make takfir on the Muslims according to sins he sees - whether it is in creed or in transactions made with the unbelievers - then this person has opposed the Collective. Most of the people of innovation and evil desires only build their way upon these two principles. They come to the two conclusions due to two reasons:

a. A false interpretation or analogy that raises a doubt. This could be in a Hadith that has reached

him from the Messenger, peace and blessings of Allah be upon him, that is not authentic, or even a narration from other than the Messenger, peace and blessings of Allah be upon him, that he makes taqlid of and the one who said or narrated that statement was not correct.

b. An interpretation he takes from an ayah of the Book of Allah or a Hadith from the Messenger of Allah, peace and blessings of Allah be upon him, whether it is authentic or weak. He may even base his action on an accepted or rejected narration that he has interpreted wrongly, a false analogy put with it or an opinion he believes is correct, which in reality is wrong. Such mistakes in analogy, opinion and relying on feelings, is the kind of mistake that has happened for the most part with theologians, students of Tasawwuf, some who study fiqh. Mistakes encountered when interpreting authentic and weak texts have also happened to groups of theologians, Hadith scholars, people of taqlid, students of Tasawwuf and fiqh.

As for making takfir on someone due to a mere sin or possessing the creed of Muslim Orthodoxy, then this is the way of the Khawarij and also that of the Rafidah, Mu`tazilah and others besides them. On the topic of making takfir on someone with a creed of innovation, then this has been clarified in other texts besides this one.[440]

He then concluded:

Besides involvement in takfir, there also occurs as a result of it hatred, blame, punishment and enmity, or likewise it leads to leaving love, supplicating for someone, excellence being showed to them, which causes exaggeration in some of these interpretations, which is not allowed.

To commit all these actions together is oppression of the Right of Allah, the Exalted or the right of the Creation, as has been clarified in other than this place. It is for this

reason that Imam Ahmad said to one of his students that, "Most of what people fall into when they make mistakes and err is by way of interpretation and analogy."[441]

## Shaikh Ibn Taymiyyah also made the point:

The people of innovation came and built the faith of Islam on the beginning issues they understood to be true, be it in the lexical proofs or in the meanings taken from it. They do not consider or reflect on the Speech of Allah and His Messenger, peace and blessings of Allah be upon him, so that is going astray.

Ahmad spoke out regarding the one who takes hold of what appears to be correct to him from the Qu'ran without the explanation or evidence of the Messenger, peace and blessings of Allah be upon him, the Companions and the Followers, and this is the way of the rest of the Imams of the Muslims.

They do not transgress and go beyond the speech of the Messenger, peace and blessings of Allah be upon him, so they can find another way. Whoever seeks to transgress and go beyond their boundaries falls into the innovations that lead to him saying about Allah and His Messenger what he does not know and stating other than the truth. This is the very thing that Allah and His Messenger have forbidden. Allah the Exalted said regarding Shaitan:

**He only orders you with evil sin and perversion, and that you should say about Allah what you do not know.**[442]

The Exalted One also said:

**Was not the Covenant of the Book taken from them, stating that they would not speak of Allah except the truth.**[443]

This also has to do with the sin of explaining the Qur'an with one's own opinion. The Messenger of Allah, peace and blessings of Allah be upon him, said,[444] **"Whoever explains the Qur'an with his own opinion, then let him take his place in the Fire."**[445]

## He then said the following.

I have always held this position, and whoever sits with me knows that I am one of the strongest in prohibiting that an individual be named an unbeliever, rebellious sinner, sinful one, except when it is known that he has had the proof established upon him, in which case whoever should oppose it would then become an unbeliever, rebellious sinner or sinful one.

I indeed affirm that Allah has forgiven this Ummah its mistakes,[446] and this is a general rule for the mistake made in reported statements or actions by the individual.

The early generations always differed in many of these issues and not one of them ever charged the other with kufr, fisq or disobedience. This is the same as the incident that occurred when Qadi Shuraih rebuked the one who recited the ayah:

**Indeed I am amazed but you mock.**[447]

Qadi Shuraih said of the person who recited the ayah this way, "Indeed Allah is not in need of being amazed." News of this reached Imam Ibrahim an-Nakha`ii, who said of Qadi Shuraih, "Shuraih is only a poet whose knowledge amazes him.[448] The Slave of Allah was more knowledgeable than him when he was reciting the ayah in that way." [449]

## Imam Taqi ud-Din carries on in the same section.

The early generations even had issues to the point of fighting, but both of them were agreed on that the two groups in question were both believers. They also agreed that the fighting did not remove the rightly guided character that was established for both of them, as the fighting between them - even if it was based on some wrong-doing or rebellion - was based on interpretation, and interpretation keeps the ruling of fisq from being applied.

It is also clarified by myself that it has been narrated from the early generation and the Imams that there has been a general statement of takfir made on whoever said a certain statement, but with that said, it is necessary to differentiate between the general ruling and the specific person mentioned. This is the first issue that the Ummah differed in from the major issues. This issue of takfir is principally used as a threat and warning, for the texts of the Qur'an possess general forms of threat, like His Statement:

**Indeed those who consume the wealth of orphans are guilty of oppression.**[450]

The same is also said of what has been related when the Prophet, peace and blessings of Allah be upon him, said, **"Whoever did this, then he is this..."** This is an absolute statement that is used in a general fashion. This is the same principle expressed in the words of one of the early generations who says, "Whoever said such and such is therefore..." Based on this, the specific individual is urged by the danger and coming result of the threat to hasten to repentance or righteous deeds that would wipe out that sin, expiations that would satisfy the wrong or a beneficial intercession with regard to the situation.

Takfir is, therefore, a threat, so this is the case; if someone made a statement denying what the Messenger of Allah, peace and blessings of Allah be upon him, said, but

the person was new to Islam or he lived in a far away desert or something like this, he would not disbelieve by denying what was said until the proof was established upon him.

If the man did not hear of those texts or he heard them and they did not seem established to him, or it seemed contradictory to him to the point where he intepreted it in the light of another text - even if it was in error or mistaken - he would not disbelieve.

It is in this case that I have always mentioned the Hadith in the two collections of Imams Al-Bukhari and Muslim regarding the man who said, **"When I die, burn me, grind me into powder and throw me into the sea, for by Allah, if Allah is able to bring me back for punishment, no one will receive a greater punishment than me." They did as he instructed and Allah gathered all this together and asked him, "What caused you to do this?" The man replied, "I did this out of fear of You." So Allah forgave him.**[451]

This man doubted in the Power of Allah and in His bringing him back when his ashes were scattered. Indeed, he believed that he would not bring him back. This is kufr by Consensus of the Muslims, but he was ignorant and did not know that, and he believed and feared that Allah would punish him, so He forgave the man for that.

The one who resorts to interpretation, seeking to follow the Messenger of Allah, peace and blessings of Allah be upon him, has more right to be forgiven and pardoned than someone like the man mentioned in this example.[452]

There is further guidance from Imam Taqi ud-Din Ibn Taymiyyah, who said:

If there was a man who stopped takfir from being made on someone whom he believed was not an unbeliever and he defended the accused out of love and help to his Muslim brother, then this would be a noble action based in the Revealed Law, while when he is working hard and striving and he is correct, he has two rewards, but if he is mistaken he has only one reward.[453]

The Imam noted:

Takfir is only by repudiating what is known of the religion by necessity or repudiating the rulings that are mass transmitted and agreed upon.[454]

Look at this speech and consider it very carefully. Is this anything like your speech of when you say, "This is an unbeliever, and whoever does not call him an unbeliever, then he is an unbeliever"? What the Imam has said is that if someone defers takfir from someone and he is mistaken, he has one reward. Examine and consider his words first.

The statement he made is that which was said was kufr, but the one saying it or doing it did not become an unbeliever due to the number of mitigating circumstances and issues. He mentioned that this person may be excused, as the knowledge of the point did not reach him where it would clearly be major kufr for him to deny it.

It may be that this information did not reach him. It may be that the knowledge reached him, but he did not understand it, or he may have understood it, but to him it constituted a contradiction that required him to interpret it in a different way. The Shaikh previously quoted also mentioned other beneficial points besides these I have stated.

You should beware and return to the truth. You should travel the path that the early generations travelled and refrain where they refrained. Do not let the Shaitan beguile you and make beautiful to you declaring the People of Islam to be unbelievers and making the scale and measure of declaring people to be unbelievers, whether or not they disagree with you and the measure of Islam when they agree with you. Indeed, to Allah we belong and to Him we return.

We have believed in Allah, what has come from Allah, on the intent of Allah and His Messenger. Allah save us and you from following evil desires.[455]

Imam Ibn ul-Qayyim, may Allah have mercy on him, stated when mentioning the types of kufr:

The kufr of juhud (denial) is of two types,

a. Absolute kufr without restriction.

b. Specific kufr with restrictions.

The absolute kufr is where someone rejects the general nature of what Allah sent down, or the message of the Messenger of Allah, peace and blessings of Allah be upon him. The specific kufr with restrictions is denying one of the compulsory actions of Islam, or one of the things that are impermissible, an Attribute of Allah with which He has described Himself, or information that Allah has spoken of with purposeful

intent or preference to the words of the one who opposes it, knowing that it is intent to bias and intention towards desires.

If that action is done in ignorance or due to interpretation, then he is excused and the one who does the action does not become an unbeliever, whereas it has been mentioned in the two authentic collections, the sunan collections and the musnad collections from Abu Hurairah where he stated that the Prophet, peace and blessings of Allah be upon him, said, **"A man who does no good towards his family..."** and in another instance, **"A man who was miserly for himself – when he was close to death – advised his children that once he has died, they are to burn him. They are then to spread half his ashes on the land and the other half in the sea for by Allah – if Allah is able to bring him back – then He will most assuredly punish him more severely than any of the other creations before him. When he died, they did as they were ordered and Allah ordered the sea to gather what was there to Him and He ordered the same thing of the land. Allah said, 'Why have you done this?' The man said, 'I did it out of fear of You, Lord, and You would know.' So Allah did forgive him."**

This statement of his is a clear denial of the Power of Allah over him as well as a denial and repudiation of resurrection and return from the dead. Even with this, Allah forgave him and excused him due to his ignorance, because the knowledge that reached him was not repudiated out of stubbornness. This clear statement of disputation is in nullifying the statement of whoever said that Allah does not excuse the slaves due to ignorance in omission of the punishment when the knowledge of that thing reached him.[456]

Imam Ibn Taymiyyah was also asked about the takfir that takes place in this Ummah on the first of those to appear and innovate. He answered by stating the following:

The first who appeared and innovated regarding this issue in Islam were the Mu`tazilah, and whoever met them were subjected to this situation. Likewise, the Khawarij were the first to manifest this and confuse people about that, so there were some peole who related from Malik two positions regarding that, and the same was also related from ash-Shafi`ii, Ahmad and Abul Hasan al-Ash`ari and his students who have numerous statements.

The reality of the matter is that what they have done is kufr, so the general point is that the statement of declaring the one who speaks of kufr to be an unbeliever, meaning, whoever says this is an unbeliever.

The specific individual who said a word of kufr does not become an unbeliever until the proof established against him is clear and is that which is disbelieved if he should

leave it – and he leaves something from what is known to be the ruling from the Revealed Law by the ruler or governor who is obeyed – and this ruling has been related decisively in the books of judgements.

When he comes to know the judgement, ignorance is lifted from him and the proof is established against him. This is the same as the texts of the threats of the Fire from the Book and the Sunnah - and they are many - and the statements of the compulsory nature of the general and absolute without specifying an individual from the people, then it is said that, "This is an unbeliever, or a rebellious sinner, or cursed, or an object of wrath, deserving the Fire," especially when the individual has virtues and goodness.

Whoever is not from the ranks of the prophets, it is feasible that they do minor and major sins with the possibility that the individual is a truthful one, a martyr, a pious man, as this has been spoken of at length in other passages besides this one. Thus on account of his repentance, seeking forgiveness or good deeds, calamities that purified him, an accepted intercession or the bounty of the Will or Allah or His Mercy, the sins are taken from him.

When we speak of, for example, the words of the Exalted One, **And whoever kills a believer intentionally.**[457]

As well as:

**Those who consume the wealth of the orphans in oppression, they swallow nothing but Fire into their bellies and they will be scorched by the Fire.**[458]

And the statement:

**Whoever disobeys Allah and His Messenger has transgressed the bounds.**[459]

And the words:

**Do not consume your wealth amongst yourselves in falsehood; but let it be in commerce in what is pleasing to you and to not kill yourselves. Indeed, Allah is merciful to you, and whoever does transgress in that, that is in enmity and oppression.**[460]

There are other ayat besides these that contain grave threats and warnings.

We also have to make mention of his words, peace and blessings of Allah be upon him, regarding the one who took intoxicants,[461] was disobedient to his parents,[462] changed the boundaries of the land,[463] sacrificed to other than Allah,[464] or Allah having cursed the thief,[465] the one who consumes usury, the taker, the witness to

it, the writer of it,[466] or the hinderer of the charity, the one who assisted and transgressed in that regard,[467] whoever made an innovation in Madinah or brought about the innovation, then the curse of Allah, the angels and all humanity is upon him,[468] and other Ahadith where such threats and punishment are promised. It is not permissible that these threats be applied to a specifically named individual who did some of these actions, for it can be said that this individual will be rectified upon having this threat made so he will repent or do some other action that will save him from the punishment.

Whoever did these things, believing them to be permissible due to some reasoning, taqlid or of his desire or his inclinations, he is excused from the reach of the threats of punishment and the Hinderer has kept him from it just as he has been hindered from the reach of the threat to them because of tawbah or righteous deeds or calamities that have purified them, or other things such as these. It is compulsory to follow this way, for the two other ways are very evil indeed.

The first is speaking of the reach of the threat of punishment to every specific individual and claiming that this action is necessitated by the clear and unequivocal texts. This is actually uglier than the statements made by the Khawarij, who declare as unbelievers those with sins, the Mu`tazilah and others.

The corruption of this type of thinking is well known by the harm, confusion and the established proofs that have been expounded in this place. These threats of punishment mentioned and other texts that mention them, are true, but the specific individual who did it is not said to be under the threat, for no one may bear witness that a specific member of the common Muslims is under the threat of the Fire due to the fulfilment of a condition or the resulting of an impediment.

Likewise, the words of the one who disbelieves by saying it, if the one who said them did not have the texts necessary to know the truth, or it reached him and it was not established to him, or it was not possible to know it, understand it or he saw doubts in it, then Allah excuses him of it.

Thus, whoever believes in Allah and His Messenger, manifesting Islam outwardly, in love of Allah and His Messenger, then Allah will forgive Him, even if he commited some sins in word or action, whether it was clearly attributed to him words of shirk or disobedience. This is the position of the Companions of the Messenger of Allah, peace and blessings of Allah be upon him, and the clear majority of the Imams of Islam.

This position of the Imams is built upon this clarification and difference between the action and the individual. In fact, there is no difference of opinion from Imam Ahmad and the remainder of the Imams of Islam, like Malik, Abu Hanifah and ash-

Shafi`ii. They did not declare the Murji`ah, who said that faith is words without action, to be unbelievers.

The reason for this is that the texts of obvious clarity were evidence in hindering from declaring the Khawarij and the Qadariyyah to be unbelievers. Imam Ahmad only spoke generally in declaring the Jahmiyyah to be unbelievers, for he was tested and harassed by them until he knew the reality of their situation and that it leads to nullification of the Attributes of Allah. Based on this, he declared the Jahmiyyah to be unbelievers, as is popularly known from the early generations and the Imams.

They were not individually declared to be an unbeliever by name, for the one who calls to a statement is worse than the one who says it and the one who calls to it.

The one who punishes the one who opposes him is worse than the one who calls to it only; the one who declares as an unbeliever those who differ from him is worse than the one who punishes others. With this, then those who are from those in authority said statements of the Jahmiyyah, for example, that the Qur'an was created and that Allah will not be seen in the Hereafter, that the outward of the Qur'an is not needed in knowing Allah and that there are no authentic Ahadith.

They also said that the religion is not complete except by considering and taking from opinions, false ideas and corrupt intellects and that their ideas and ignorance were wiser in the Religion of Allah than the Book of Allah and the Sunnah of the Messenger of Allah, peace and blessings of Allah be upon him, and the Consensus of the Companions and those who followed them in goodness.

They also held that the affirmation and negation of the Jahmiyyah and Nullfiers of the Attributes of Allah is wiser in the Religion of Allah because of their interpretations. They subjected Muslims to inquisition, jailed Imam Ahmad and flogged him, killed some and crucified others. Furthermore, they would not allow any divorce, or give anyone any help from the Treasury except those who agreed with them and affirmed their words. A great deal of damage was done to Islam due to them in many matters that are too numerous to be explained in this place.

Even with all this nullification and denial of aspects of the religion, which is actually worse than shirk, Imam Ahmad had mercy on them, sought forgiveness for them and said, "I did not know from them anyone who belied the Messenger, peace and blessings of Allah be upon him, or denied any of what he came with; but they interpreted, made mistakes and made taqlid of whoever said that."

When Imam ash-Shafi`ii debated with Hafs al-Fard, who was from the Imams of the nullifiers of the Attributes of Allah, on the issue of the Qur'an, he said, "The Qur'an is created." Imam ash-Shafi`ii said to him, "You have disbelieved in Allah, the Magnificent."

He declared him to have disbelieved, but he did not judge him to have done apostasy by merely that, for if he had thought he had committed apostasy and declared him to have disbelieved, he would have ordered someone to kill him and given fatwa to the scholars to kill those who called to this; for example, Ghailan al-Qadari, Al-Ja`d ibn Dirham and Jahm ibn Safwan, leader of the Jahmiyyah and others.

The people prayed on them, buried them with the Muslims, and their being killed was based on the judgement of killing a caller to evil to stop their harm, not due to their riddah. If they were unbelievers, the Muslims would have held them to be other than from amongst their ranks, and these matters have been explained at length in a place other than this one.[469]

We have only stopped the words of Shaikh Taqi ud-Din Ibn Taymiyyah here due to the great length of them, to clarify what had already been spoken of before from what he had indicated – namely the Consensus of the Companions and the previous generations and other than that from what was explained.

When speaking of the kufr of these people, it is greater than shirk just as the explanation has been given many times from the speech of the two shaikhs along with the People of Knowledge from the Companions, the followers and their followers to the time of Ahmad ibn Hanbal. They debated and clarified things to them with the fact that their speech was contradicting the Book, the Sunnah and the Consensus of the previous generations of the Ummah and the Companions.

Whoever is after them, he is contradicting the intellect and the text with the clear speech from the People of Knowledge. Although these people mentioned were contradicting the truth, the People of Knowledge did not declare them as unbelievers but they called those whom they killed Muslims.

The Muslims did not call them unbelievers and use these expressions to declare the masses of common Muslims unbelievers, proclaiming their blood and wealth permissible to shed and seize, and declaring their lands to be lands of war.

They did not find in them one iota of what was found in these and even if they found from them something from the types of shirk, whether the shirk is minor or major, then they are ignorant and the proof is not established against them, the one who leaving it would become an unbeliever.

Do you think that the most eminent of the Imams of the People of Islam did not establish the proof by their words, and you are establishing the proof? I swear by Allah, you declaring as unbelievers those who did not label those who you claim are unbelievers, even if there is no shade of shirk or kufr in them. Allah is the Greatest. You have come with something grave indeed.

You Slaves of Allah! Fear Allah, have fear of the Possessor of the Stern armies indeed. You have started to annoy the believing men and women.

**Those who hurl charges against the believing men and women that they did not do, then they have burdened themselves with a severe and open sin.**[470]

By Allah, the Slaves of Allah are not considered in the sight of Allah to have done a sin, except that they do not follow you in declaring as unbelievers whoever the clear and unequivocal texts and the Consensus of the Muslims have borne witness to his Islam. If they follow you, they will have angered Allah the Most High and His Messenger, peace and blessings of Allah be upon him, but if they disobey your opinions that you have taken to judge them by their kufr and apostasy, it is already related from the Prophet, peace and blessings of Allah be upon him, that he said,

**"I neither fear for my Ummah a mob of people that will kill them all at once nor an enemy outside themselves that shall harm them, but I fear for my Ummah astray imams, where if the people obey them**

**they will fall into tribulations while if the people disobey them, these imams will kill them."**[471]

Abu Bakr as-Siddiq, may Allah be pleased with him, said:

"Obey me, as long as I obey Allah and His Messenger and if I disobey Allah and His Messenger, then there is no obedience due to me from you." He also said, "I make mistakes and I am correct." [472]

Whenever he used to have a matter for enquiry, he would gather the Companions and take their counsel. `Umar said the same as Abu Bakr had said and did the likeness of what he had done.

`Uthman and `Ali, may Allah be pleased with both of them, also did likewise, and the Imams of the People of Knowledge did not oblige anyone that they took their words alone, but the contrary. When Harun ar-Rashid desired to force the people to take hold of the *Muwatta'* of Imam Malik, may Allah be pleased with him, as the sole source of fiqh, the Imam said to him:

"Do not do that, Leader of the Believers. For indeed, the knowledge has spread to others besides me."[473]

All the scholars of Muslim Orthodoxy did not oblige anyone of the people to take hold of their words alone, while you are declaring to be unbelievers whoever does not say what you have spoken and believe as you do. I ask you by Allah! Are you infallible in that it is compulsory to take your words? I assuredly believe not, so then it is neither necessary nor compulsory for the Ummah to take hold of your words.

Do you claim that you are Imams, those whom it is compulsory to be obeyed? Indeed we ask you, by Allah! Is there one man among you who possesses the conditions of being an Imam, which were mentioned by the People of Knowledge, or even one characteristic from the conditions of being an Imam?

By Allah! You have to abstain and leave assailing the responsibilities of the common unknowing people, who are not aware of the things in

the speech of the People of Knowledge. What will be your responsibility in the sight of Allah when you meet Him?

By Allah! You have to abstain and take heed of the penalty of the Forceful One who possesses the skies and the Earth.

We have already related to you the speech of the People of Knowledge, the Consensus of Muslim Orthodoxy, which is the Saved Sect. If Allah wills, there will also be coming something that will be a cause for guidance for whoever desired that Allah guide him.

## -6-

## The Different States of a Muslim

It is at this juncture that we would like to mention another important principle. This principle that we are to discuss is that the Muslim has gathered in himself states of kufr and Islam, kufr and nifaq, shirk and iman.

These things that are gathered within him are two different states, but the kufr in question is not the form that causes him to exit from the faith. This is the position of Muslim Orthodoxy as will be explained and elucidated, if Allah wills. No one differs and contradicts that principle except the people of innovation.

## Imam Ibn ul-Qayyim stated in *The Stages of Development*:

Muslim Orthodoxy have agreed that the individual has in him allegiance to Allah and enmity in two opposing forms. He has love for Allah and hate in two opposing facets. He has iman and nifaq, iman and kufr, and he is nearer to one of them than the other, so he belongs with its people just as the Exalted One has said:

**They were that day closer to disbelief than faith.**[474]

The Exalted One has also said:

**Most of them do not believe in Allah except that they associate partners.**[475]

The Glorified and Exalted have established for them iman with its opposite shirk. If this shirk was the denial of His Messengers, it would not benefit them that which they had from iman. If they were testifying in His Messengers and they possessed some types of shirk, that would not eject them from faith in the messengers, or the Day of Resurrection. They are more deserving of the threat of punishment than the people who commit major sins. Shirk indeed has two forms in respect to the people.

One is the hidden shirk, but forgiven, while the other is shirk that is manifested. This is not forgiven until one repents to Allah from it, as Allah does not forgive that partners should be associated with Him.

According to this principle, Muslim Orthodoxy has established that the people of major sins will enter the Fire, then they will exit from it and be given entrance into the Paradise according to which type of shirk the sin is, which has been mentioned above. Ibn Abbas, may Allah be pleased with him, mentioned the words of the Exalted One:

**Whoever does not judge by what Allah sent down, then these are the unbelievers.**[476]

He then said, "It is not the kufr that ejects one from the religion when he does it so he is a disbeliever in it. It is not like the one who disbelieves in Allah and the Last Day." Tawus and `Ata have also said the same thing.[477]

## Shaikh Taqi ud-Din Ibn Taymiyyah has also explained:

The Companions and the previous generations used to say that there exists in the believer iman and nifaq. Abu Dawud As-Sijistani said, "Imam Ahmad ibn Hanbal narrated to us from Waki` from Al-A`mash from Shaqiq from Abul Miqdam from Abu Yayha, who said, 'Hudhaifah was asked about the hypocrite and he answered that the hypocrite is the one who knows Islam and then does not act by it'."

Abu Dawud then further said, "`Uthman ibn Ibn Shaibah narrated to us from Jarir from Al-A`mash from `Amr ibn Murrah from Abul Bukhtari from Hudhaifah who said, 'There are four types of hearts: 1) the heart that is locked and closed, this being the heart of the unbeliever, 2) the heart with thin layers, but still covered over, this being the heart of the hypocrite, 3) the heart that is peeled like a rind, blazing with light, this is the heart of the believer and 4) the heart possessing both faith and nifaq, the example of the faith being like a tree with wholesome water flowing from it, but nifaq is like an absess with pus and blood flowing from it. Whichever of them is stronger shall dominate over it'." This narration meets the criterion to be attributed to the Prophet, peace and blessings of Allah be upon him, and is in the Musnad literature.This is the very statement made by Hudhaifah, and the proof for it is the words of the Mighty and Majestic One:

**They were that day closer to disbelief than faith.**[478]

Before the revelation of this ayah, there was nifaq in them, but it was dominated by the faith; however, when the day of the Battle of Uhud occurred, their nifaq became dominant and they became closer to kufr. `Abdullah ibn al-Mubarak narrated from `Awf ibn Abi Jamilah who narrated from `Abdullah ibn `Amr ibn Hind from `Ali ibn Abi Talib who said, "Faith begins as a gleaming light in the heart.

As the slave increases in faith, so does the whiteness of the light, until when he perfects his faith the heart is completely bright and gleaming. Nifaq begins as a dark blotch on the heart, and as the slave increases in nifaq, so does the blackness and darkness on the heart until when he perfects his nifaq the heart is completely black.

Yes, by the surety of Allah, if you were to split open the chest of the believer, you would have found his heart gleaming while for the hypocrite and unbeliever you would have found it black." `Abdullah ibn Mas`ud, may Allah be pleased with him, said, "Singing causes nifaq to grow in the heart just as water makes vegetation to grow." This is collected by Imam Ahmad and others besides him.

This appears quite a few times in the speech of the early generations and they clarified that the heart has in it iman and nifaq, while the Book and the Sunnah both show evidence in that regard. An example of this is where the Prophet, peace and blessings of Allah be upon him, mentioned a branch of faith and a branch of nifaq and he said, **"Whoever possesses a branch of the forms of nifaq, possesses that branch until he leaves it."**

That branch has with it a great deal of the faith. It is due to this that the Prophet, peace and blessings of Allah be upon him, said, **"Whoever has an atom's weight of faith in his heart will exit from the Fire."** It should be known that whoever has the

tiniest amount of faith will not forever be consigned to the Fire, even if he possessed a great deal of hypocrisy, which will be punished in the Fire based on what is with him.[479]

The Shaikh, Ibn Taymiyyah then said in conclusion to all this:

It is true that the human being has in him one of the branches of faith and the same of kufr and nifaq. He is a Muslim, but there exists in him kufr, less than the kufr that ejects from Islam in totality, just as the companions Ibn Abbas and others said, "kufr less than kufr." This is the general speech of all of the previous generations.[480]

Now you should consider this particular section carefully and look at the narration of these Imams in which they quoted the Consensus of the early generations. Do not think for a second that this is a mistake given by them, as the sin of any mistake would be lifted from such a person, as we have mentioned a number of times previously.

Are we now supposed to be labelling people as unbelievers who are clearly showing Islam? According to yourself, whoever should refrain or abstain from making takfir of those you deem deserving of it – due to the fact that they fear Allah the Grand, regarding calling someone an unbeliever who has the signs of Islam – then he is labelled an unbeliever by yourselves.

We ask Allah the Grand that he take you people from the darkness to the light and that He guides us and you to the Straight Path, the path of those to whom He showed favour from the prophets, truthful ones, martyrs and the pious.

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# Faith in this Life is Judged by the Outward

Shaikh Taqi ud-Din Ibn Taymiyyah, in *The Expansive Book of Faith* [481] advised:

The external iman is that on which judgements fall in this life and it is not called for to know the internal iman. As for the hypocrites, they are those who say:

**"We believe in Allah and in the Hereafter," while they are not believers.**[482]

According to the outward, they were believers, praying with the Muslims, marrying among them, inheriting from them, just as the hypocrites were in the times of the Prophet, peace and blessings of Allah be upon him.

The Prophet, peace and blessings of Allah be upon him, did not judge them to fall under the ruling of unbelievers - clearly manifesting their kufr - or in their marriages, or in their inheritance or anything like that, but when Ibn Ubai died, who was one of the most famous of the people of nifaq, his son, `Abdullah, inherited from him, and he was one of the best believers.

Likewise, the rest of those who died from amongst their ranks, the believers inherited from them, and when one of them died and the hypocrites living wanted to inherit, they did so right along with the Muslims, even if it was known that they were truly hypocrites.

They were also treated like Muslims in the judicial punishments, rights and obligations, and one of them contemplated killing the Prophet, peace and blessings of Allah be upon him, in the Battle of Tabuk. With all this, in the outward, they were still judged as the People of Faith.[483]

He reiterated at another point:

Their blood and wealth were declared protected, and none of them were declared licit for seizure or death as the unbelievers and those who showed iman sometimes and other times manifested kufr. For indeed, he, peace and blessings of Allah be upon him, said, **"I have been ordered to fight the people until they say, there is no god but Allah and that I am the Messenger of Allah. When they say that their blood and wealth is preserved from me except what is due and their reckoning is with Allah."**

When he said to Usamah, **"Did you kill him after he said there is no god but Allah?"** He said, "He only uttered it while seeking safety." He answered, **"Did you split open his chest and look at his heart?"** He replied, **"I have not been ordered to split open the bellies of men and look at the hearts."**

There was also the incident where his permission was sought for the killing of a man and he said, "**Does he not pray, does he not proclaim the testimony?"** When it was said to him that he was a hypocrite, he said, **"That is so. So his judgement in their blood and wealth was like his judgement in the blood and wealth other than them."**

He did not declare their blood and wealth to be licit for spilling and seizure, although he knew the clear nifaq of many of them.[484]

Ibn ul-Qayyim has also said in *Notification of the Instructors*:

Imam ash-Shafi`ii said, "Allah made His Obedience compulsory on His creation and he did not give them any control over the matter. This is even if they did not give each them the rank of those before them who were noble, nor did they think with the smallness of their knowledge about the knowledge of His Prophets that they were equal to them.

He made compulsory for them to present what has been related to them until the order of Allah came to them. For indeed He, Glorified be He, manifested against them the proof, thus He did not make a judgement on them in this life except by what he manifested of that by which they are to be judged.

He made it compulsory on His Prophet, peace and blessings of Allah be upon him, that he fought the idol worshippers until they submit and become Muslims.

Their blood was spared when they manifested Islam, and you should know that no one knows their truthfulness except Allah, Blessed and Exalted. Allah then revealed to His Messenger, peace and blessings of Allah be upon him, the people showing Islam and secretly holding something else, and he did not make him judge them by the opposite of what they were showing the public of Islam, and He (Allah) did not make him (the Prophet Muhammad) judge them in this life by the opposite of what they were revealing to the people.

The Exalted One said to His Prophet, peace and blessings of Allah be upon him:

**The Bedouin Arabs said, "We believe," but they do not believe.**
**Rather they should say, "We have submitted."**[485]

This means that we have become Muslims by the statement in fear of death and being taken prisoner, so he informed them that they would be rewarded if they

obeyed Allah the Exalted and His Messenger, peace and blessings of Allah be upon him, meaning that if they manifested obedience to the Messenger of Allah, peace and blessings of Allah be upon him. He said regarding the hypocrites, who were a second group:

**When the hypocrites come to you, they say, "We bear witness that you are the Messenger of Allah." Indeed, Allah knows that you are His Messenger and Allah bears witness that the hypocrites are liars. They have taken their oaths as a shield, so that they might hinder from the Way of Allah. Evil are the actions they do.**[486]

The word *shield* in the ayah means a shield from being killed. He also said:

**They swear by Allah that they are from you, but they are not really from you, they are a people who are afraid they may be killed.**[487]

He was ordered to take them at their word according to what they manifested, and the Glorified One did not make for His Prophet, peace and blessings of Allah be upon him, that he judge them by the opposite of iman. Allah informed His Prophet that they are in the very bottom of the Fire.[488]

The Glorified One made His Judgement on their secret affairs and His Prophet, peace and blessings of Allah be upon him, judged them in this life based on their outward appearance, announcement of repentance and what was established by the Muslims as a clear proof, and according to what they established and what they denied from the words of kufr as long as they did not affirm that and the proof was not established against them.

They denied all that and, as a result, the Prophet, peace and blessings of Allah be upon him, was informed from Allah the Exalted of what Malik had been informed from Ibn Shihab from `Ata ibn Yazid from `Ubaidullah ibn Yazid in `Adi ibn al-Khabbaz that a man travelled to meet the Prophet, peace and blessings of Allah be upon him, and he did not know who he was until the Messenger of Allah, peace and blessings of Allah be upon him, spoke.

He informed him that he wanted to kill a man from the hypocrites. The Prophet, peace and blessings of Allah be upon him, said, **"Does he not bear witness that there is no god but Allah and Muhammad is the Messenger of Allah?"** He said, "Indeed he does, but there is no testimony for him." Then he said, **"Does he not pray?"**

The person replied, "Yes, but there is no prayer for him." The Prophet, peace and blessings of Allah be upon him, said, **"They are those whom Allah has forbidden me to kill."**[489]

Then he mentioned the Hadith, **"I have been ordered that I fight the people until..."**[490] and then he said, **"They shall be reckoned by their truthfulness and their lying."** Their internal state is to Allah, the Knower of their secrets to which they have placed their allegiance besides His prophets and the judgement of His Creation. It is because of this that the judgements of the Messenger of Allah, peace and blessings of Allah be upon him, were passed and given among the slaves regarding the judicial punishments and all the rights that were given to them in that all his judgements were based on what they manifested, and Allah was judging the secret internal affairs." [491]

Imam Ibn ul-Qayyim continues the quote from Imam ash-Shafi`ii,

Whoever judged people in contradiction to what they manifest, trying to find evidence against them that will prove the opposite of what they are showing on the outward, this is opposition to the Revelation and the Sunnah and is not safe. [492]

Shaikh Ibn Qayyim Al-Jawziyyah quotes the final words from Imam ash-Shafi`ii,[493]

Whoever manifests the statement of Islam – meaning the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah – it is to be accepted from him and we do not ask him to reveal his inner state or what he meant when he made the testimony of faith. His internal state and secrets go to Allah and not anyone else, not even a prophet. This is the Judgement of Allah and His Religion, on which the scholars of the Ummah have made Consensus. [494]

Imam Ibn ul-Qayyim said after what he related from Imam ash-Shafi`ii, may Allah have mercy upon him:

These are the judgements that the Messenger of Allah, peace and blessings of Allah be upon him, commanded and this was followed by the Companions and those who followed them with excellence from the Imams, scholars from His Ummah and the rest of the followers to the Day of Resurrection. [495]

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## Takfir and the Post of Ijtihad

It has been established for you from the speech of the People of Knowledge and their Consensus that it is not permissible that someone be followed and given leadership in the religion unless he has all the conditions of ijtihad agreed upon by Consensus.

It had also been clarified that whoever does not possess and combine these conditions of ijtihad, it is necessary for him to do taqlid, and that there is no contradiction or difference of opinion in this matter.

In addition, we had also previously explained the Consensus of Muslim Orthodoxy that whoever affirms what the Messenger, peace and blessings of Allah, came with, then it is necessary that he not be considered an unbeliever - even if he manifests characteristics of major kufr or shirk - until the proof is established against him in such a way that leaving it causes the one to disbelieve. It must be kept in mind that the proof is not established except with a decisive Consensus, not speculative reasoning.

The one who establishes the proof against him is the Imam or his representative, and the kufr is only by denial and repudiation of those

things known by necessity from the religion of Islam, such as the existence of Allah, His Uniqueness and Oneness, divine mission of the Prophets or by repudiation of outward matters of the religion, such as the compulsory nature of prayer.[496]

The Muslim who affirms the Messenger, peace and blessings of Allah be upon him, while having some doubts does not disbelieve. The way of Muslim Orthodoxy is to refrain from declaring to be an unbeliever whoever claims allegiance to Islam, even to the point that Muslim Orthodoxy stopped and remained aloof from declaring the leaders of innovation to be unbelievers, the Orthodox scholars only executing them to stop their harm and not due to their kufr.

The individual has gathered in him kufr, iman, nifaq and shirk, which does not cause kufr that makes one exit from the religion. If someone affirms Islam it is accepted from him – whether he is truthful or lying – even if he manifests some of the signs of nifaq. Those who would go to declare them unbelievers are the people of evil desires and innovation. Indeed ignorance is an excuse in the matter kufr. The doubtful matter also remains as an excuse in the matter of kufr – even if it is weak – as well as other things that we have explained previously.

If I was to stop with just these words here, this would be sufficient in deterring from your innovation which you have used to divide the groups of Muslims and their Imams. We do not make istinbat, but we relate the words of the scholars and their texts from the People of Complete and Perfect Ijtihad.

Let us return to the points that prove the unsoundness of what you believe in the matter of declaring a Muslim to be an unbeliever and ejecting him from Islam when he calls on other than Allah, vows to other than Allah, sacrifices to other than Allah or seeks barakah from a grave or touches it and other such things.

These are the things with which you declare the Muslims unbelievers for doing. Yes, you declare to be as unbelievers whoever does not declare the one who has done that to be an unbeliever. You even declare the Lands of Islam to be those of the unbelievers and warfare.

We say that you have sought to make istinbat from the Qur'an; but we have already previously shown the Consensus that it is neither permissible to follow you in istinbat nor your understanding without following the People of Knowledge. It is not permissible for anyone who believes in Allah and the Last Day that he follow you in what you have understood without following the Imams of Islam.[497]

If you should say, "We are following some of the People of Knowledge in the proclamation that these actions are shirk," we would respond in the affirmative that we agree with you that these actions are shirk; but from where have you taken from the People of Knowledge that this is major shirk which Allah has mentioned in the Qur'an and that which makes licit the wealth and blood of the committer?

What source do you have that the shirk mentioned causes to fall upon him the judgements of the apostates? What proof do you have from the People of Knowledge that whoever doubts in his kufr then he is an unbeliever? Please make it clear to us who said this statement from the Imams of the Muslims and relate to us their speech, and mention the places where it may be found. Did they make Consensus on it or did they differ in it? [498]

We have read the words of the People of Knowledge and we have not found your understanding in their statements. Instead, we found things that show the opposite of your speech.

They state that kufr is by denying the things known by necessity, such as the Affirmation of Allah, His Uniqueness and Oneness, the divine message of the prophets and so on, or by denying the judgements

that are agreed upon by Consensus – clearly and decisively – such as the compulsory nature of the five pillars of Islam and other things.

The People of Knowledge further state that the person in question has done this with the understanding that whoever repudiates any of that out of ignorance does not become an unbeliever until he knows clearly and the excuse of ignorance is lifted from him at that time.[499] When this happens it is clearly shown that he is denying Allah the Exalted and His Messenger, peace and blessings of Allah be upon him. Thus the matters for which you are declaring people unbelievers are not from the necessities of the religion.

If you should say, "These matters are agreed upon by a clear Consensus that both the elite and the laity of the Ummah are aware of in reality!"

Our immediate response would be to ask that you then make clear to us the speech of the scholars regarding that and if you cannot, then give us the words of 1,000 of them.

If you cannot do that, even the words of 100, or ten or even only one that is a clear and decisive Consensus, such as in the case of prayer. You will not find anything and have nothing for support except the expression that is in *The Satisfaction* and attributed to the Shaikh Mansur al-Buhuti:[500]

> Whoever made between himself and Allah intermediaries, called on them, asked them and put his trust in them has become an unbeliever by Consensus.[501]

This is a general expression requiring clarification. We seek from you its' understanding and elucidation from the People of Knowledge so that you lift the veil on our ignorance.

I am most astonished indeed that you are seeking to use this statement as proof while the intent with which you are using it contradicts the other statements of the author – who initially narrated the ruling, passed it down in his books and clarified this ruling – and you utilise this same ruling to declare people to be unbelievers.

On the contrary, these scholars have mentioned vowing, sacrificing, with some of them ruling it to be impermissible and others holding these actions to be disliked and reprehensible.

The same difference of opinion is expressed in such things seeking barakah, touching the graves, taking dust from the graves for barakah and making tawaf around them.

The scholars have mentioned in their books, such as the author of *The Satisfaction* and the statement attributed to him, where he said:

> It is disliked to stay overnight at the grave, whitewashing it, ornamenting it, perfuming it, kissing it, making tawaf around it, using incense in it, writing beautiful embellished eulogies on it, seeking cure with its dust from illness. All of that is disliked, for it comes from innovations.[502]

You have contradicted both positions and you are actually declaring people unbelievers because of these affairs!

If you should then turn and declare, "The author of *The Satisfaction* and others besides him from the scholars of the Hanbalis – like the author of *The Branches* – were ignorant and did not know the necessities of the religion," we would answer that according to you and your understanding they would have to be unbelievers!

I would say that these people did not narrate a madhhab from themselves or something of their own making; but rather they passed down and narrated the madhhab of Ahmad ibn Hanbal, one of the Imams of Islam whom the Ummah have made Consensus on his leadership and rank. Do you honestly believe that it is compulsory for the ignorant person to follow you and cease following the Imams of the People of Knowledge?

The People of Knowledge have made Consensus, as has previously been shown, that it is not permissible to follow anyone except the Imams, who are People of Ijtihad. Whoever has not reached the rank of ijtihad narrates from and gives fatwa in the madhab of the People of Ijtihad. They are only given the dispensation for the one seeking fatwa.

He seeks to take fatwa from the likeness of these people, because they are narrating from the madhhab of the People of Ijtihad, and taqlid is for the mujtahid and not from the narrator. This has been spoken of explicitly by all the People of Knowledge. If you should research and look for the quotes in their places, you will find that what I have already narrated about it to be sufficient.

The intent of the expression previously quoted that you are seeking to use as proof in calling the Muslims unbelievers, is not proof for what you are intending. All those who narrated this expression and discussed vowing, du`aa, sacrificing and other things all stated the points in their context and proper place.

They did not consider it a kufr that expels and excludes one from the religion when it is missing what the Shaikh, Mansur ibn Yunus al-Buhuti mentioned in some places with regards to du`aa, such as forgiveness of sins, sending rain, causing crops to grow and other similar things.

Even with that being kufr, the committer of the action does not disbelieve until proof is established against him in such a way that to leave it would be clear kufr when the doubts are removed from his mind.

It has neither been narrated from him that he declared as an unbeliever the one who made the supplication nor that the one doing so was an unbeliever by Consensus. In fact, even what you have taken from this general expression, by Allah it necessitates that you have to declare the Shaikh himself and his group to be unbelievers! We ask for the pardon of Allah!

Further evidence of your false understanding of the statements of the People of Knowledge can be seen by just looking at what was mentioned in the *Books of Apostasy* that have been written in all of the madhhab of the Imams.

They neither said in one voice nor did even one of them say, "Whoever sacrifices to other than Allah has become an unbeliever." On the contrary, Shaikh al-Buhuti himself – whose expression you seek to use as evidence – mentioned that vowing to the shaikhs, making intercession[503] with them is like swearing by the Creation. This was previously narrated by him and it is established that swearing by the Creation is not major shirk.

Shaikh Mansur al-Buhuti said:

Whoever said, "You should seek intercession with me and I will fulfill your needs," should be asked to repent. If he repents the matter is resolved; but if not he should be killed, for this action will fill the Earth with corruption.[504]

Notice that the Shaikh made killing him a judicial punishment for stopping evil and not kufr.[505] Likewise, what we have previously quoted of his statement about vows is sufficient.

They did not say, "Whoever sought from other than Allah becomes an unbeliever." On the contrary, if Allah wills, it will be shown as proof that it is not kufr. They did not say, "Whoever sacrifices to other than Allah has committed kufr." Did they narrate an expression they did not know the meaning of or did they lead people astray in things that could harm them? Is it the case that people are duty bound to follow your understading of these faith matters, which have not been related in the texts or narrated from any of them?

Did you know something which they were ignorant of in this affair? Did they leave clear and unmistakable kufr in place? Did they see the very kufr that would cause a Muslim to go out of the religion and make his wealth and blood licit for seizure and spilling and do nothing?

Did the scholars see this kufr you speak of done in front of them day and night in the open air? Did they leave what was clear to them and actually spread and manifest the opposite of the truth? Was this the case until you came and extracted the truth from their words?[506] Never, by Allah! Is the true reality instead that in their understanding

and rulings they are one on side and you and your people are on another side?

Your takfir of the people and statements are proven wrong yet again when looking at the matter of prayer, which is the greatest of the pillars of Islam after the two testimonies of faith.

However, keeping that point in mind, the scholars also mentioned that whoever prayed to be seen by the people, Allah rejects the prayer and does not accept it from him.

Indeed Allah says, **"I am the most free of all partners and shirk. Whoever does an action in which they associate something in it other than me, I leave him and his shirk,"** [507]and He says to him on the Day of Resurrection, **"Seek your reward from other than Allah, the one who caused you to do your action."**[508]

Thus, it is mentioned that the action has been nullified; but they did not say that the one who did this is an unbeliever, making their blood and wealth permissible to be shed and seized. They didn't even say that whoever does not call him an unbeliever is an unbeliever, as it is your position in labelling people who have done less than that.

Likewise, prostration[509] is something that is the greatest of the postures and actions of the prayer. This is greater than vowing, supplication and other things. They drew a difference in this matter when they narrated that whoever prostrated to the sun, the moon, a star or an idol has done kufr. As far as prostration done to other than these mentioned then they have not done kufr.

They numbered it to be among the major sins and clearly impermissible. The true reality of the matter is that you neither follow the People of Knowledge at all in their knowledge, nor in their expressions. It is only your understanding and your istinbat that you claim are the truth, and whoever repudiates it has repudiated some necessities from the religion.[510]

As far as your attempted use of certain expressions as evidence, then it is a deception. The only thing that we seek from you is that you make it clear to us and to the people the words of the Imams of the People of Knowledge in agreement with this understanding of yours.

In fact, what you have done is narrate their words using certain doubtful matters. You have nothing to offer besides that except slander, insults and cursing, throwing about charges with impunity and accusations of kufr.[511] Allah is the support in this affair. He is indeed the support for the last of this Ummah who took as their example the first of the Ummah whom Allah sent down revelation among them; but not even they have been spared what has come about today.[512]

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## The Error in Exaggeration in Takfir

There is another proof that shows your takfir to be incorrect when you declare Muslims to be unbelievers. Our proof will show that when there are Muslims engaged in du`aa and vowing to other than Allah, it is not kufr that causes one to exit from the religion.

You must surely know that the Prophet, peace and blessings of Allah be upon him, mentioned in an authentic Hadith that boundaries are surrounded by doubtful things.

The Companion, Ibn Mas`ud, may Allah be pleased with him, narrated that the Prophet, peace and blessings of Allah be upon him, said,

**"Whenever anyone of you sets out on a beast in the Earth and it becomes lost, let him call out, 'Slaves of Allah, help me! Slaves of Allah, help me! Slaves of Allah, help me!' three times, whoever Allah has present will return it to him."** [513]

This Hadith has been mentioned by the Imams in their books and many groups have narrated it, the Ummah has memorised it and no one ever repudiated it.

This list includes Imam an-Nawawi in his *Supplications from the Speech of the Master of Righteous Ones*[514], Imam Ibn ul-Qayyim in his work, *The Good Word*[515] and Imam Ibn Muflih al-Maqdisi in *The Etiquettes of the Revealed Law and Practices that Can Be Imparted to the Flock*.[516] The Imam who mentioned it in *The Etiquettes*, then narrated that:

`Abdullah, the son of Imam Ahmad said, "I heard my father saying, 'I made hajj five times and in one of them I became lost and I was walking. I said, Slaves of Allah! Help us to the right path, so whenever I slipped I said that until I found my way on the road again'." [517]

I would like to mention for the record that you have declared the one who asks the absent or the dead to be an unbeliever.[518] You even claim that the idol worshipping unbelievers – those who deny Allah and His Messenger, peace and blessings of Allah be upon him – are less in shirk than the one who asks other than Allah in the land or the sea.

You use that same understanding as some type of proof for your understanding; but it is not permissible for you or others besides you to take hold of such an understanding at all.[519]

Have you made this Hadith and the action of the scholars by its prescriptive a doubtful matter? Do you then claim that whoever did anything like this is guilty of major shirk? Indeed, to Allah we belong and to Him we return.

It has also been said by the author of the *Summation of the Chamber*:[520]

The truth is that whoever belongs to the people who have recited the two testimonies, he does not categorically become an unbeliever due to innovation - without impediment or restriction applying – in such cases as an interpretation, where he could be deceived or mistaken in regard to the matter or something such as that. This is the prefered ruling of our Shaikh, Abul `Abbas Ibn Taymiyyah.[521]

Do you think that calling on the one who is absent or unseen is kufr and known of the religion by necessity while the Imams of Islam did not know it? Do you think that your words are the decisive measure in establishing the proof against the people? We shall soon mention the words of Shaikh Taqi ud-Din – whose statements you seek to use as evidence for the declaring of Muslims to be unbelievers due to du`aa and vowing. Had we not decided to bring these words, then the speech that we presented earlier would have been sufficient; but an additional note is also beneficial.

The Shaikh, may Allah have mercy on him, has said in *The Necessity of Following the Straight Path in Opposition to Those who Belong to the Great Fire*[522]:

Whoever intended to visit a holy spot of land, intending good in his intention, while not having been mandated in the Revealed Law, then this is a condemned action; with regard to actions like these, some are worse than others, whether it be a tree, a spring, a stream or waterway, a mountain or a desert. The worst of these actions is that he vows to visit that place while it is claimed if his desire is granted, he may fulfill the vow. This is just what some of the astray people say. Indeed, this vow is a vow of disobedience by the agreement of the scholars and it is not permissible to fulfil it.[523]

He then mentioned, may Allah have mercy upon him, that in many places – such as the lands of Hijaz and others – these types of vows and such take place among the people.[524] He said in another part of the same book mentioned:

Those who are asking and making impermissible supplications, there comes a time when what they desire comes true and the result for them is a greater harm. [525]

Then he mentioned that there are some good deeds in that for him present, and that Allah will pardon that from him. He says:

It has been said to us that one of the people who live in the vicinity of Madinah went to the grave of the Prophet, peace and blessings of Allah be upon him, desiring some of the food that was present.

Then one of the Banu Hashim, who possessed some of the food, came to him and said, "The Prophet, peace and blessings of Allah be upon him, sent this to you." The man said to the person from Banu Hashim, "This food came from you! Get out of our sight. Whoever is among us has no desire for anything like this at all."

Others fulfilled their needs and ate without any censure from those around them. This was due to the fact that these people held a certain type of reasoning, made taqlid in the issue or were lacking in knowledge. The ignorant one is forgiven while the one with knowledge is not. Similar to this is what has been narrated from Baruch the Worshipper, who sought rain for the Children of Israel.[526] This is the general rule for everything related to this issue. It is only from the lack of knowledge that this occurs. If the action mentioned above was an accepted action in Revealed Law or a religious matter, the people who know would have known it and done so and advised others of the same.

It is certainly not said that these people doing this action who have lack of knowledge are permitted to do these condemned acts. No, indeed Allah has not permitted blameworthy actions like that for anyone; but for the one who lacks knowledge of the matter, it is hoped that such a one will be shown pardon and forgiveness.

Alongside this goes considering disliked actions praiseworthy or considering impermissible actions as permitted. So there is a difference between pardoning the one who did the action and forgiveness, and pardon for him and the permissibility of his action.

A group of those who ask for their needs to be fulfilled from some of the Prophets and pious people clearly know, and they are outside what we have mentioned. That has not been ordained, so that he might follow it.

An action is only established as being praiseworthy and a sunnah if it is in the Book of Allah or a Sunnah of the Messenger of Allah, peace and blessings of Allah be upon him, and what the earlier generations were upon while whatever is besides this is from the newly invented affairs. It is then not praiseworthy, even if sometimes it includes general benefits.[527]

## He said moreover:

Sometimes vows are made that are impermissible – according to the Revealed Law – and when they are fulfilled food is given to the custodians to the Ka`bah and those living in the general vicinity, who are remaining in part of the shrines, places of visitation and elsewhere.

Some of these people made vows, with some of them saying, "I was ill, then I made a vow and became well." Another says, "I went out in war, made a vow and was victorious." Still another says, "I was at sea when something overtook me. I made a vow and was saved."

There is another who says, "I was in jail, then I made a vow and was released." Due to this it came into the hearts of some of these people the supposition that because of these vows they made, the result of it was that what they sought was fulfilled and whatever harm came to them was deferred or taken away.

The Most Truthful of the Truthful,[528] however, has informed us that the vow of disobedience to Allah is not the reason for the good result. You will find many people saying that the shrine of so and so, the place of so and so has accepted the vow, meaning by that statement that he made a vow to it, vowing that his need be fulfilled, then it was fulfilled.[529]

## To the words:

It was related that a man came to the grave of the Prophet, peace and blessings of Allah be upon him, then complained to him in the year of drought, then he saw him in a dream and he ordered him to go to `Umar, then ordered him to go out and do the rain prayer with the people. He said that this example has happened to many people besides the Prophet, peace and blessings of Allah be upon him.

You should know that these incidents and likewise one of them asking the Prophet, peace and blessings of Allah be upon him, or other than him from his Ummah for his need, then it was fulfilled for him, so this happens a great deal.

What you should also know is that the Prophet, peace and blessings of Allah be upon him, answering this or someone else answering is not proof of the praiseworthy nature of asking; but most of these who are asking have among them those who if they were not answered their iman would be harmed, so he answered [530] them, just like if they had asked him in this life and he answered.[531]

## He also said, may Allah have mercy upon him:

Even some of the graves are gathered at today and in the year people travel to them from different areas in the month of Muharram, Safar or `Ashura or other than that, and intend things or gather there just as they would intend to go to `Arafah, Muzdalifah in the well known days of the year.

It may be the interest and intention of these gatherings in the Religion and the world is a worse evil than others, so much so that some of them even say, "We want to make hajj to the grave of so and so."

In general, the one who does these things in the presence of the graves, the Prophet, peace and blessings of Allah be upon him, forbids this and Ahmad ibn Hanbal repudiated the one who does thes things at the graves. The people have gone astray in this a great deal and increased in evil. Imam Ahmad mentioned what was done in the presence of the grave of al-Hussain, may Allah be pleased with him.[532]

The Shaikh said:

There enters into this what is done in Egypt in the presence of the grave of Nafisah and other than her, what is done in Iraq in the presence of the grave claimed to be that of `Ali and the grave of al-Hussain to the graves of many in the lands of Islam, and it is not possible to fully list them. [533]

Slaves of Allah! Consider how many statements of Shaikh Taqi ud-Din Ibn Taymiyyah have refuted your understanding of a particular statement of his that you use as proof in declaring the Muslims to be unbelievers. We will mention some of the beneficial points to complete the chapter:

1. One example is his statement in intending to go to a holy place or a certain plot of land, vowing to individuals, trees, caves and other things that had been mentioned from the condemned things. It is not compulsory to fulfil it, and he did not say that the one who did so was an unbeliever, an apostate, and that his blood and wealth are permissible to spill and seize. This is the opposite of what you uphold.

2. There are some people who declare vowing and intending these things that are mentioned and he considered them as being astray; yet he did not declare them to be unbelievers as you do.

3. These places and graves and the actions done while at these sites, have filled the lands of Islam since ancient times. It has not been said by anyone from the People of Knowledge that it was a land of kufr as you have declared. In fact, you even make takfir on those who do not declare these people unbelievers.

4. He mentioned that the one who seeks the intercession of people of the graves and does so often, publicising it and exaggerating in that

matter – although doing something impermissible – the mistake of the one who was using his own reason, making taqlid or ignorant is nonetheless pardoned; but you hold these actions to be greater in kufr than the one who denies the Messenger of Allah, peace and blessings of Allah be upon him, from the unbelievers of the Quraish!

5. The end result of the words above demonstrate that the Muslim knows that this has not been ordained by Allah. You go further and state that this is known by necessity to be kufr. You take another step further and say that even the Jews and Christians know that whoever does not declare the one who does that to be an unbeliever, then he is an unbeliever.[534] Slaves of Allah, abstain! Abstain!

6. He said that the Prophet, peace and blessings of Allah be upon him, and others besides him answer these people who are asking, for the fact that if they did not answer, the iman of those people would have been harmed. So Imam Ibn Taymiyyah declared them believers and made the answering of their du`aa a mercy from Allah to them so that their iman might not be harmed; but you have said, "Whoever does this is an unbeliever and whoever does not call him an unbeliever is an unbeliever."

7. These matters, such as asking the Prophet, peace and blessings of Allah be upon him, appeared in the Ummah in the times of the Companions, like the one who complained to the Prophet, peace and blessings of Allah be upon him, due to the drought and that he saw him in a dream and he was ordered that he go to `Umar. It was not mentioned that `Umar repudiated that, while you declare the one like this to be an unbeliever.[535]

8. These matters occurred before the time of Imam Ahmad in the time of the Imams of Islam and some of them repudiated it, and it did not stop until it filled all the lands of Islam. All of them did the actions that

you have declared to be those of unbelievers; but none of the Imams of the Muslims believed that they became unbelievers because of that.

No one said, "These are apostates," nor was anyone ordered to make jihad against them nor were the lands of Islam named to be those of shirk and warfare as you have said. What is more, you even label as unbelievers those who did not consider these actions to be kufr and even if they did not do it! Do you then believe that these matters are the intermediaries who have been mentioned in the context in that whoever does it is an unbeliever by Consensus? Eight hundred years have passed over this Ummah and not one scholar from the ranks of senior judges believed that it was kufr, as no one with any intelligence thought this way.

Indeed, by Allah, your words make it compulsory to hold all the Ummah after the time of Imam Ahmad, may Allah have mercy upon him, from their scholars, the rulers to the common people to have been unbelievers, apostates. Indeed, to Allah we belong and to Him we return. Seek His help! Return to Allah! Seek His help and return to Him!

Do you say what some of your commoners say, namely that the proof is not established except by you and that those before you did not understand the religion of Islam? Slaves of Allah! Abstain from this and refrain!

With the words of the Shaikh this establishes the proof against you in your mistaken understanding that these actions are major shirk; and what is more the words of the Shaikh confirm that position is wrong when you say that these actions enter into the expression that, "Whoever made between him and Allah intermediaries..." We ask Allah to protect us and you from astrayness.

## -Unit 10-
## The State of the Ummah

Further evidence against your falsehood is what has been related by Muslim in his collection from Thawban from the Prophet, peace and blessings of Allah be upon him, in which he said, **"Allah folded the Earth for me and I saw the extremities from the east and the west and that the Ummah would reach its dominion for as far as I could see of it.**

**"I was also given the two treasures, the one that is red and the one that is white. [536]I asked my Lord that He does not destroy my Ummah with drought and that he does not give its authority over to an enemy from outside their ranks so that they take to pillaging and taking hold of its main part.**

**"My Lord said, 'Muhammad, when I have decreed a matter, then it is not to be rejected. I have answered you regarding your Ummah in that you will not be destroyed by a drought, nor will your authority be given over to an enemy from outside your ranks who will pillage and take hold of its main part, even if they gather against them from the farthest lands'."** [537]

Or He said, **"From among the farthest lands until some of them will destroy each other, taking as captive one another."**[538]

This is the ending of the part of the proof of this Hadith that the Prophet, peace and blessings of Allah be upon him, informed us that **"nor will be authority over this Ummah be given to an enemy besides themselves, but they will have authority over one another."** [539]

It is well known to the elite as well as the laity – who have any knowledge of the information of these matters – that you are declaring people to be unbelievers due to actions they commit that have filled the lands of the Muslims for more than 700 years just as the words of the Shaikh quoted before demonstrated for us.

If this was definite worship of idols and they were intermediaries as you claim, then its people would have been unbelievers. Whoever had refused to call them unbelievers would have been an unbeliever as you and your ilk claim now.

It is well known that the scholars and the rulers did not consider them to be unbelievers nor did they hold against them the rules of the People of Riddah.

This is due to the fact that these actions were done outwardly in the Lands of Islam to a large extent and were not concealed, just as the Shaikh said: "Even some of the graves are gathered at today and in the year people travel to them from different areas in the month of Muharram, Safar or `Ashura or other than that, and intend things or gather there just as they would intend to go to `Arafah, Muzdalifah in the well known days of the year."

Taking all this into account, you need to inform us of one man from the People of Knowledge or the head of the military who said this statement of yours. On the contrary, they were held under the judgements of the People of Islam.

If we take your position regarding these actions being idolatry and the people being idol worshippers, then both groups – scholars and rulers – were and are unbelievers.

This is for the simple reason that whoever did not make takfir of the people commiting the shirk – the very shirk of having made another god with Allah – then that very one is also an unbeliever.

That day they were not from this Ummah, but unbelievers whom Allah gave the authority over this Ummah, to take hold of the inner-most domains; but if this is true, that stands as a direct contradiction to the unequivocal Hadith just previously quoted.

The meaning of the previous Hadith contradicts the belief being put forward if you would just sit and reflect on it. Allah is the One who gives success and there is no Lord other than Him.

There is also this Hadith by al-Barqani and there is an addition to it, **"Indeed, I fear for this Ummah's astray Imams, and when the sword will be drawn against them, it will not be withdrawn until the Day of Resurrection.**

**"The Hour will not be established until some people living in my Ummah go to the side of the idol worshippers and until a group from my Ummah worships idols, and that there will be 30 liars in my Ummah, each one of them claiming that he is a prophet while I am the Seal of the Prophets and there is no prophet after me.**

**"There will always be a group from this Ummah fighting for the truth and aided, and whoever opposes and leaves them will not harm them until the affair of Allah is established."** [540]

I would say that this is also proof against you, as it is agrees with the first statement that the Prophet Muhammad, peace and blessings of Allah be upon him, only fears the astray Imams in his Ummah. This is proof that he did not fear for them kufr or shirk in their major forms and that he only feared astray Imams.

This is exactly what took place in reality and if they had disbelieved, they would have loved to have had authority over those who would like to destroy them.

Those who would be bearing the sword against the Ummah is what the Prophet, peace and blessings of Allah be upon him, most feared, and he informed them that when it is beared against them, it would not be lifted until the Day of Resurrection.

This has happened and is from the signs of his Prophethood, peace and blessings of Allah be upon him. Yes, indeed this has happened just as he prophesied.

As far as his statement, **"The Hour will not be established until a group of my Ummah goes over to the idol worshippers."** This moreover has happened, and also his words, **"Until a group from my Ummah worship idols."** This narration is also true. There are also the words, **"There will always be a group from my Ummah fighting for the truth and aided."**

Again, this is proof that the affairs that exist in this Ummah and have filled the lands of Islam are not the worship of idols, for if these matters were idol worship, the Aided Group would have fought them. That has neither been recorded nor has it been mentioned that anyone of this Ummah before you fought someone due to that, made takfir of the one who did the action or made licit the wealth and blood of anyone to be siezed and shed.[541]

If you should find that in the ancient history of the Ummah or recent history, then you should make it clear to the public and I would appreciate that. As for the truth of what we have mentioned, it is clear from the first of the Hadith to the last. Praise be to Allah, Lord of all Creation.

Another proof of the falsehood of your madhhab – the madhhab of takfir and takfir of whoever did not agree with you – is what has been

mentioned by Imam Al-Bukhari in his Collection from Mu`awiyah ibn Abu Sufyan, may Allah be pleased with him.

He said, I heard the Prophet, peace and blessings of Allah be upon him, saying, **"When Allah desires good for someone, he gives him fiqh in the religion. Indeed, I am the distributor and Allah is the one who gives it out. By Allah, the affair of this Ummah will always be straight until the Hour comes or the order of Allah is indeed established."** [542]

The very essence of the evidence just mentioned is that the Prophet, peace and blessings of Allah be upon him, made known that the matter of this Ummah would always be straight until the end of time. It is a well known matter that these actions and things that are seen – the very actions that you declare people unbelievers for committing – have filled the lands of Islam in ancient history and were clearly seen as we had mentioned beforehand.

If these things had been idols that led to major shirk and whoever did any of these acts was worshipping idols, the matter of this Ummah would not have been straight but the opposite; the lands would have become lands of kufr wherein idols are worshipped in the open and the worshippers of idols would not have had the Laws of Islam held over them.

So where is the straightness and uprightness mentioned in the Hadith if we take your position? The contradiction in your argument is obvious and clear when compared with the evidence.

If you should say, "It is related from the Prophet, peace and blessings of Allah be upon him, in the Ahadith, which are authentic, but contradict this where he said, **'You will follow the sunan of those who came before you.'** [543] It has also been recorded from him, **'This Ummah will divide into 73 sects, all of them in the Fire except one.' "** [544]

I would say the Ahadith are true but they do not contradict each other, by the praise of Allah. The scholars have made that clear and elucidated it. Take for example the statement, **"This Ummah will divide..."**

These people are the people of evil desires just as we had previously mentioned them and they were not all unbelievers – but they were Muslims – except for the one that had concealed in his heart denial of the Messenger, peace and blessings of Allah be upon him. This one is a hypocrite, as we had explained and quoted from the writings of Shaikh Taqi ud-Din Ibn Tamiyyah regarding the way of Muslim Orthodoxy in that matter. The words, **"..all of them in the Fire except one..."** are a threat similar to that said to the people of major sins, the one who committed suicide, consumed the wealth of the orphan, took usury or other similar things.

As far as the Saved Sect, then it is pure and clear from all these innovations and false desires. The Saved Sect follows the guidance of the Messenger of Allah, peace and blessings of Allah be upon him, as the People of Knowledge clarified. This is the Consensus of the People of Knowledge as we had explained to you.

The words, **"You will follow the sunan of those who came before you,"** have been clarified by Shaikh Ibn Taymiyyah when he discussed this Hadith:

This information is not regarding all the Ummah. It is already related by mass transmission from the Prophet, peace and blessings of Allah be upon him, that he said, "**There will always be a group from this Ummah fighting for the truth.**"

He also informed, **"The Ummah does not unite upon error,"** [545]and he also said, **"Allah will always have someone in this religion working righteousness in His Obedience."** [546] Now these transmissions are true and it is truthfully known that there are people who take hold of the pure religion that is Islam while there is another group of people who in their corruption have taken on a branch of the deviations of the Jews or of the Christians. Although the man does not become an unbeliever in all the deviation done, he has commited a rebellious sin, disobedience and a mistake.[547]

He also said:

The people in the time in which the Messenger of Allah, peace and blessings of Allah be upon him, was sent were in the Age of Ignorance[548]; but as far as after the Messenger of Allah, peace and blessings of Allah be upon him, was sent, there is no Age of Ignorance at all, for there will always be a group from this Ummah manifest until the establishment of the Hour. As far as aspects of the Age of Ignorance, then it is in some lands of the Muslims or in some individuals, as the words of his, peace and blessings of Allah be upon him, **"Four things in my Ummah are from the Age of Ignorance."** [549] [550]

So the religion of the Age of Ignorance will not return until the end of time when all the souls of the believers will be carried away.

It should have been made clear to you that the religion of Islam has filled the lands of Islam by the text of the Ahadith of the Messenger of Allah, peace and blessings of Allah be upon him, and in what has been explained of them by the luminaries of the scholars, and that all the groups of Islam are in contradiction to this statement of yours.

If your madhhab was correct, there would not have remained on the face of the Earth a Muslim after 800 years except you.

What is most astonishing is that the Saved Sect, as described by the Messnger of Allah, peace and blessings of Allah be upon him, in its many characteristics and likewise how the scholars described it, you do not have present among you even one characteristic of it.[551] Indeed to Allah we belong and to Him we return.

Other proof of the unsoundness of your madhhab is what is related from al-Baihaqi and Ibn `Adi and others from the Prophet, peace and blessings of Allah be upon him, **"This knowledge will be carried in every generation by those who will negate from it what does not belong, from the corruptions of those who exaggerate, the mistakes of the evil people and the false interpretations of the ignorant."** [552]

Imam Ibn Muflih Al-Maqdisi said in *The Etiquettes*:

It is said that someone asked Imam Ahmad ibn Hanbal about the authenticity of the Hadith and if it was fabricated, to which he replied, "No, the statement is authentic." [553]

Imam Ibn ul-Qayyim said about this Hadith:

This is a Hadith that is related from many different chains of one another.[554]

The very essence of my point in quoting this evidence is that the Prophet, peace and blessings of Allah be upon him, described those who bear the knowledge with which Allah sent him, as being trustworthy and upright in every generation of the Ummah.

It had already previously been explained many times that these actions – these same actions that you witness and claim whoever should do it is an unbeliever – existed in the Ummah openly for more than 700 years.

Imam Ibn ul-Qayyim mentioned that it has filled the land and stated not just in Sham and other places from the lands of the Muslims, but in every land of Islam. He and other scholars have then mentioned some of the severe and serious transgressions and sins that take place in these places, e.g. prostration to the graves, sacrificing to them, seeking relief from difficulties, seeking intercession from its' inhabitants, making vows to or for them and other things.

Imam Ibn Qayyim Al-Jawziyyah at one point swore by Allah that the things he mentioned were only a small part of what was taking place and that there were actions greater and more dispicable than what he had mentioned. He further stated that he would not cease mentioning the innovation and the shirk he saw the people doing. Even with all this, he did not hold against them the judgements of outright and manifest kufr.

In fact, this was not done by the People of Knowledge from any generation, nor any generation before it, nor after it from all the People of Knowledge whom the Prophet, peace and blessings of Allah be upon him, described as being just and preserving the religion from the cor-

ruptions of those who exaggerate, the intepretation of the grossly ignorant and false ideas. No one held against them the judgement of kufr.

No one named the Lands of Islam to be lands of the unbelievers, nor did they fight against the lands and the people in them and call them idol worshippers. They were standing by the aid of truth and they are the Aided Group[555] until the Hour comes. Imam Ibn ul-Qayyim discussed these same actions that you use to declare people to be unbelievers for committing them. You even go so far as to make takfir on whoever does not call them unbelievers. You claim these actions are idol worship that has become prevalent in the Lands of Islam.

Imam Ibn ul-Qayyim also stated that the best someone can or should do is to stay aloof and pure from these actions and that it is better and more noble that the one doing these actions does not oppose or show enmity to the one who is denouncing these impermissible actions.

The Imam also mentioned that most of the Ummah were doing this action and what was being done. The one who does not take part in the action is denounced when he opposes the action.

If we took your opinion as true with regard to these matters, the whole of the Ummah – Allah forbid that! – would have been considered as having commited idolatry and associated partners with Allah. These people would have been guilty of considering their act noble and repudiating whoever tried to stop that had lived before the time of Imam Ibn ul-Qayyim.

The good news is that at this time we know that the Hadith I just quoted moments ago refutes your statement, as well as the Hadith before that and all the other ones that will be coming, if Allah wills it. This matter is clear and obvious to the one that has been granted success, praise be to Allah.

However there is a Hadith in the authentic collections that refutes the falsehood of your claim. It is mentioned from the Prophet, peace and

blessings of Allah be upon him, that he said, **"There will always be a group from my Ummah manifest on the truth and they will not be harmed by whoever abandons them, or who opposes them until the Day of Resurrection."** [556]

Shaikh Taqi ud-Din Ibn Taymiyyah, may Allah be pleased with him, in mentioning the Hadith:

It was in reference to this Ummah – just as the Prophet, peace and blessings of Allah be upon him, informed us – when he said, **"There will always be in it a group that is aided, manifest with knowledge and the sword."** He will not test this Ummah like those before it from the Children of Israel. The Children of Israel and others tested when their enemies trampled over them.

If there is one group in the Ummah that is defeated in a faraway land, there is another land and group that is manifest and aided. They will never be ruled over by an enemy who will take all of them from outside their ranks; but there will be some disagreement among them and some tribulations.[557]

The Shaikh also said in another text:

Muslim Orthodoxy is the way that is manifest and clear and its' people are so until the Day of Resurrection. They are those whom the Prophet, peace and blessings of Allah be upon him, said of them, **"There will always be a group from my Ummah manifest on the truth and they will not be harmed by whoever abandons them, or who opposes them until the Day of Resurrection."** [558]

I say that the point of reference in this Hadith is that the group that the Messenger of Allah, peace and blessings of Allah be upon him, mentioned are dominant and not hidden, just as is claimed by you, and they are also aided, not humiliated and cowering.[559]

The Lands of Islam are not absent from them for one day and it is just as the Shaikhs said, "They will never be ruled over by an enemy who will take all of them from outside their ranks."

When this is their description by the text of the Most Truthful of the Truthful Ones, peace and blessings of Allah be upon him, then how are you then declaring them to be unbelievers because of certain deeds they have done.

These same deeds have filled the Lands of Islam for more than 700 years, and you are claiming that this is worshipping other than Allah and that these are the intermediaries mentioned in the Qur'an; but no one throughout all of time ever spoke as you do nor did anyone perpetrate what you have done.

You do not find a single proof to argue with for your unclear matters except the incident of `Ali in which he killed whoever said, "You are Allah," or when Abu Bakr as-Siddiq killed the People of Riddah, or the general expression known by all who have the slightest bit of understanding and knowledge that your interpretation of this is laughable at best.

Praise be to Allah on lifting all deceptions and doubts. Indeed, this Hadith alone is sufficient in refuting your words. We ask Allah that he save us from destruction, as He is the Munificent, the Generous.

## -Unit 11-

## Najd and the Ahadith

Of important note is what has been related in the two authentic collections from Abu Hurairah, may Allah be pleased with him, from the

Prophet, peace and blessings of Allah be upon him, **"The head of kufr is eastward".** [560]

There is the narration, **"Faith is in Yemen and tribulation issues from here where the horn of Shaitan rises out".** [561]

There is also in the authentic collections from Ibn `Umar from the Prophet, peace and blessings of Allah be upon him, that he said, while facing east, **"Tribulation lies here".** [562]

There is a report in the collection of Imam Al-Bukhari that is attributed to the Prophet, peace and blessings of Allah be upon him, who said, **"Allah! Put blessing in our Sham and our Yemen. Put blessing in our Sham and our Yemen".** They said, "And in our Najd as well?" He said, **"Allah! Put blessing in our Sham and our Yemen".** They said, "And in our Najd as well?" He said a third time, **"That place is one of tribulations and earthquakes, and from there shall the horn of Shaitan rise".** [563]

There is the reference in Ahmad from the Hadith of Ibn `Umar, which is attributed to the Prophet, peace and blessings of Allah be upon him, who said, **"Allah, put blessing in our Madinah, in our fourfold measurements in food and grain, our double measurements in food and grain, in our Yemen and in our Sham".**

He then faced the place from where the sun rises, and said, **"Here is the place where the horn of Shaitan will rise".** He also said, **"From here are earthquakes and tribulations".** [564]

I would like to say that I bear witness that the Messenger of Allah, peace and blessings of Allah be upon him, is the most truthful, peace, blessing and barakah of Allah be upon him, his family and his Companions. He truly fulfilled the trust and the mission given to him.

Shaikh Taqi ud-Din Ibn Taymiyyah said in commentary to the above Hadith:

Directly east of the city of the Prophet, peace and blessings of Allah be upon him, is where Musailimah the Liar came from – this one who claimed Prophethood after the

death of the Prophet, peace and blessings of Allah be upon him – and many people followed him. He was fought by Abu Bakr as-Siddiq.[565]

This Hadith has many points of reference and we will mention some of them.

1. The Prophet, peace and blessings of Allah be upon him, mentioned, **"Faith is in Yemen and tribulation issues from here where the horn of Shaitan rises out".** He mentioned it a number of times.

2. The Prophet, peace and blessings of Allah be upon him, made supplication for al-Hijaz and its people many times; but he refused to make supplication for the people of the east – the East being held as a place of tribulations in general – with specific reference to Najd.[566]

3. The first tribulation that happened after the death of the Prophet, peace and blessings of Allah be upon him, was what took place in this land of ours.[567] We say that these matters that you utilise in declaring the Muslim to be a unbeliever - and even making takfir on whoever does not call him an unbeliever - filled Makkah, Madinah and Yemen for years. Indeed it has reached us that there are things in the Earth that are more severe than those taking place in Yemen and the two Sacred Precincts of this land of ours.

4. The land of Najd was the first to manifest the tribulations in it and we do not know anywhere else in the Lands of the Muslims – ancient or modern – with more tribulations. Now here you are with your madhhab, making it compulsory for the common man to follow it. Whoever follows it and is unable to manifest the madhhab in his own land, he declares the people of his land to be unbelievers and it then becomes com-

pulsory for him to emigrate to you.[568] You hold yourselves to be the Victorious and Aided Group. This is in clear contradiction of the Hadith, for the Messenger of Allah, peace and blessings of Allah be upon him – informed by Allah – spoke of this Ummah being manifest until the Day of Resurrection.

5. The Messenger of Allah, peace and blessings of Allah be upon him, informed them what was upon them and what was to come from them. If he knew that the lands of the East, specifically Najd – the land of Musailimah – was to be a land of faith and that the Victorious and Aided Group was to be there and that it would be the place to manifest faith in its precincts and not conceal it, and that the two Sacred Precincts and Yemen were to be lands of kufr where idols would be worshipped and that it is compulsory to emigrate from it, there would have been some information forthcoming regarding that.

6. He would have made du`aa specifically for the people of Najd and du`aa against the Two Sacred Precincts. He would have informed us that they would worship idols and to make disavowal from them. In actual fact there is nothing of the sort. Indeed he, peace and blessings of Allah be upon him, was general about the East and specific about Najd in that the horn of Shaitan will rise from it and that there will be tribulations in it.

7. The Prophet, peace and blessings of Allah be upon him, abstained from making supplication for it, which is in contradiction to your claim. Today you hold those who the Messenger of Allah, peace and blessings of Allah be upon him, made supplication for to be unbelievers; but those whom he did

not make du`aa for them and said that the horn of Shaitan rise from their land, that there would be tribulations coming from them, you have declared them and their domain as a land of faith! You have made it compulsory to make emigration to this land as well. The contradiction in your position is clear and obvious by examining the Ahadith mentioned before, if Allah wills.[569]

## -Unit 12-

### Shaitan, the Ummah and Idolatry

There is also the Hadith in the two authentic collections from `Uqbah ibn `Amir that nullifies and refutes your madhhab. It was said by the Prophet, peace and blessings of Allah be upon him, when he was on the minbar, **"I do not fear that you shall commit idolatry after me; but I fear for you this worldly life, that you will compete with one another for it, kill for it and then be destroyed just as those who came before you were destroyed".** `Uqbah said, "That was the last time I saw the Prophet, peace and blessings of Allah be upon him, on the mimbar".[570]

There is a point of reference in that the Prophet, peace and blessings of Allah be upon him, mentioned all that was to befall his Ummah until the Day of Resurrection, just as is quoted in other Ahadith.

There is no mention in the authentic Hadith that he believed that his Ummah would worship idols and he did not fear that for them, and he informed them of that fact. As far as that which he did fear for them, he informed them of that and warned them about it.

With all this said, what he had feared took place, which is the exact opposite of your way of thinking. If the Ummah was to be upon your

statement where they were worshipping idols altogether, their lands would have been filled with idols.

All this was filled with what you would claim are idols, and you say that whoever does not label as an unbeliever who did these things and actions, then he is an unbeliever; but it well known that the Muslims in totality bear the judgements of Islam on whoever claims allegiance to it and they do not declare as unbelievers whoever did this action.

If one should take your words, all those in the Lands of the Muslims are unbelievers except those in your land.[571] What is truly amazing is that this was not uttered in your land except after nearly ten years.[572] This Hadith has made clear your mistake and all praise is due to Allah, the Lord of Creation.

You may say, "It is related from the Prophet, peace and blessings of Allah be upon him, that he said, **'I fear for you more that you commit shirk!'** "[573]

I would say that this is true and the Ahadith of the Messenger, peace and blessings of Allah be upon him, do not contradict one another, but every Hadith related from the Prophet, peace and blessings of Allah be upon him, in which he mentioned that he fears for his Ummah, shirk is conditionally restricted to minor shirk. [574]

This can be seen in similar Ahadith narrated from Shaddad ibn Aws, Abu Hurairah and Mahmud ibn Labid.

This has taken place so the earth is filled with these actions. This is exactly as he had feared for them. He feared for them falling into tribulation and fighting each other for worldly things.

This has happened and it means the minor shirk you have now named to be major shirk. You declare Muslims unbelievers and you even declare as unbelievers those who do not declare them unbelievers. The Ahadith agree, the truth is manifest and clear, and the praise is to Allah.

Another proof against you and your madhhab is what has been related by Muslim in his authentic collection from Jabir ibn `Abdullah from the Prophet, peace and blessings of Allah be upon him, who said, **"Shaitan has lost all hope in anyone praying to idols in the Arabian Peninsula, but there are small sins amongst them".** [575]

It is also related by al-Hakim, who declared it authentic, Abu Ya`la, al-Baihaqi from Ibn Mas`ud who stated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Indeed, Shaitan has lost all hope that idols would be worshipped in the Land of the Arabs, but he is pleased with whatever is besides that of the major sins".** [576]

The major sins have been referred to in this Hadith while is related by Imam Ahmad, al-Hakim, who declared it authentic and Ibn Majah from Shaddad ibn `Aws, who mentioned that he heard the Messenger of Allah, peace and blessings of Allah be upon him, saying, **"Indeed, what I fear for my Ummah is shirk".**

I said, "Messenger of Allah! Is it true that your Ummah will commit shirk after you?" He said, **"Yes, but they will not worship the sun, moon, a stone or an idol; but they will commit their deeds to be seen of men".** [577]

I would say that the essence of this point of reference has already preceded in that Allah taught his Prophet from the unseen what He willed[578] all the way until the Day of Resurrection and he, peace and blessings of Allah be upon him, stated that the Shaitan has given up hope that those praying in the Arabian Peninsula would worship him. In the Hadith of Ibn Mas`ud, **"Indeed, Shaitan has lost all hope that idols would be worshipped in the Land of the Arabs,"** and in the Hadith of Shaddad, **"But they will not worship the sun, moon or an idol."**

This is in complete contradiction to your madhhab. Indeed Basrah, the towns around it in Iraq besides Dajlah have places which contain the graves of `Ali and al-Hussain, may Allah be pleased with both of

them. There are likewise in all the Yemen as well as the Hijaz graves that are visited and venerated.

All that is from the Land of the Arabs and your understanding is that the people that visit all these places worship Shaitan and idols, all of them are unbelievers, and that –according to you – whoever does not declare them to be unbelievers is an unbeliever himself.

These Ahadith are a refutation to you and it cannot be said that some shirk was found in the Land of the Arabs at the time of the Riddah, for that has passed and was a small amount. So it is like the matter that was spoken of before and does not go beyond the bounds.

Just as it is the case that a man or more of the people of kufr might enter the Land of the Arabs and worship other than Allah in an empty place or in secret; but as far as those matters that you declare to be major shirk and worship of idols, for a surety the Land of the Arabs have been full of these matters for centuries.

These Ahadith make it crystal clear that you are corrupting principles when you say that these matters are the worship of idols. You are also wrong when you claim that the Saved Sect is only found in a part of the Earth as there is no text that substantiates that. If these actions were the worship of idols and major shirk, then the Saved Sect – which which is Victorious and Aided and manifest until the Day of Resurrection – would have fought them. This is what we have mentioned clearly and resolutely, with all praise being to Allah, the Lord of Creation.

It is, however, astonishing that you claim that these matters, meaning the graves and what takes place in their precincts as well as vowing, is the worship of idols. You also say that this matter is clear and manifest, and is known by necessity from the religion and that even the Jews and the Christians know it!

I answer you regarding this false and baseless claim by saying: Glory be to you, Allah! This is a great charge and slander indeed. We have

already explained repeatedly that the Ummah has made Consensus through the ages for nearly 800 years that these graves that have filled these lands does not constitute worship of idols.

Neither did they say that whoever does anything of these matters has made with Allah another god, nor did they hold the judgement that these people worship idols, nor that that they apostated by committing riddah.

If you say that the Jews are a people who utter grave slanders and likewise the Christians and whoever opposes them in this slander of this Ummah is from the innovators of the Ummah. It is only the Jews, Christians – besides the innovators – that say that this is major worship of idols.[579] We say to you that you have spoken the truth, because that is from their slander, envy, exaggeration and accusing the Ummah of many serious charges, but Allah, Glorified and Exalted, defeated them and manifested, and made dominant His Religion over all other religions by His Promise,

**He is the One who sent His Messenger with the Guidance and the True Religion so that it might be dominant over all other religions. This is even though the idol worshippers hate it.** [580]

I say that the Messenger of Allah spoke the truth when he made du`aa for Madinah and what is around it for the Yemen. Those who were present asked, **"And Najd?"** to which he, peace and blessings of Allah be upon him, replied, **"There is a place of earthquakes and tribulations".**

By Allah, the tribulation of evil desires is certainly a tribulation indeed! Yes! And so is oppression, which is known by the elite and the laity for what it truly is in the full light of day!

This situation now is oppression and transgressing the bounds and is in direct opposition to the religion of Islam. Thus it is compulsory to make repentance from it. It is lightest of many of the tribulations of

evil desires that have lead astray people from the religion of Islam! The founder of this movement is described as,[581]

**Say, "Shall We tell you the greatest losers with regard to their deeds. Those who have made wasted efforts in this life while they thought that they were acquiring good deeds."** [582]

There is also the statement in the authentic Hadith, **"Destroyed are those who exaggerate,"** [583]and he said this three times. Indeed, to Allah we belong and to Him we return. Allah save us and you from eternal destruction as He is the Most Compassionate.

## -Unit 13-

### The Sanctity of the Peninsula/Hijaz

Your madhhab is shown to be false even more so according to what was narrated by `Amr ibn Al-Ahwas. He said, "I heard the Messenger of Allah, peace and blessings of Allah be upon him, saying at the Final Hajj, **'Indeed, Shaitan has already lost all hope that he will ever be worshipped in this land of yours, but there shall be obedience given to him in some of that which you give of your deeds, and he will be pleased with that'**." [584]

It is also narrated from Ibn `Abbas, may Allah be pleased with him, that the Prophet, peace and blessings of Allah be upon him, gave the speech in the Final Hajj and said, **"Shaitan has indeed lost all hope that**

**he shall be worshipped in this land of yours, but he takes pleasure in being obeyed in things besides that which would take away from your deeds. People, beware of that matter! I have left behind something that if you all hold on to it, you will never go astray. It is the Book of Allah and the Sunnah of His Prophet."** [585]

The essence of the point of reference here is that the Messenger of Allah, peace and blessings of Allah be upon him, stated in this authentic Hadith that Shaitan has lost all hope of being worshipped in the land of Makkah and he even used the word 'ever' so that no one should imagine that this will be the case for a little while but then they will fall into worship of him. This is information imparted from him, peace and blessings of Allah be upon him, and there is no contradiction between what is happening now and of what he informed us in the Hadith.

It should also be remembered that this is a glad tidings to his Ummah, as he would never direct them towards anything except that it was truthfulness; but he did warn them of what things will come besides idols being worshipped and this is manifestly clear from the Hadith given. It is these actions that we see today. These are the same actions that you consider as major shirk and say that the people who commit them are worshipping idols.

Most of what is present in Noble Makkah and the people of Noble Makkah - whether it is their leaders, scholars or laity - has been the case for a very long time, in fact more than 600 years.

You need to understand why the leaders, scholars and laity are now all your enemies. They curse you and ask Allah to curse you all due to this madhhab of yours that you have brought into existence.

No, the ruling on the three groups of people mentioned is that their scholars, rulers and laity are all Muslims and they are all held under the ruling of Islam. This is in spite of the fact that they do actions that you declare to be major shirk.

If the claim of your group was true, they would have been unbelievers and in manifest kufr; but the Hadith I just quoted clearly shows that your madhhab is false and refuted.

Another reason I make this statement is that the Prophet, peace and blessings of Allah be upon him, said after the Conquest of Makkah, **"There is no Hijrah after the Conquest."**[586] The intent of this Hadith has been clarified by the People of Knowledge. They say that it refers to the fact that there is no Hijrah from Makkah, further clarifying that the speech that was used by him, peace and blessings of Allah be upon him, indicates that Makkah will always be a place of faith.

This is in total contradiction to your madhhab. You declare that it is necessary to make hijrah from Makkah to what is – according to your claim – the land of faith.

This is the very place that the Messenger of Allah, peace and blessings of Allah be upon him, named as a land of tribulations. The way he worded his statement is explicit and obvious to anyone to whom Allah has given success and insight, and abandons fanaticism and insistence on maintaining falsehood, which is clearly known. Allah is the One who gives assistance and the ability to do anything rests with Him.

I will then mention something else that nullifies your madhhab. This will be from Sa`d ibn Abi Waqqas, may Allah be pleased with him, who narrated that the Prophet, peace and blessings of Allah be upon him, said, **"Madinah is good for them if only they knew. No one abandons it seeking something except that Allah replaces that person with someone better. No one comes to its houses hungry and tired except on the Day of Resurrection, I shall be the witness and one to make intercession for him."** [587]

Abu Hurairah, may Allah be pleased with him, also narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Anyone from my Ummah who comes to Madinah while patiently**

**enduring hunger and difficulties, on the Day of Resurrection I shall make intercession for him."**[588]

There is another narration from Jabir directly attributable, in which the Prophet, peace and blessings of Allah be upon him, said, **"Madinah is like the kiln of the stove, burning out whatever filth is in it and putting in its place the goodness of Madinah."**[589]

The Prophet, peace and blessings of Allah be upon him, said, **"At the gates of Madinah stand guarding angels. Neither pestilence nor the False Messiah shall enter the city."**[590]

Anas ibn Malik, may Allah be pleased with him, also said the Prophet, peace and blessings of Allah be upon him, stated, **"The False Messiah shall enter every city except for Makkah and Madinah. At its gates stand angels going around defending it."** [591]

Sa`d gave a Hadith that is attributable directly, where the Prophet, peace and blessings of Allah be upon him, said, **"Anyone who plots against Madinah shall dissolve, just as salt dissolves in water."** [592]

There is a Hadith attributeable to the Prophet, peace and blessings of Allah be upon him, as narrated from Abu Hurairah, may Allah be pleased with him, where the Prophet, peace and blessings of Allah be upon him, said, **"The last of the cities of Islam to be destroyed and made into ruins will be Madinah."**[593] The points of reference for these Ahadith come from many benefits that we would like to mention, which are the following:

a. The Prophet, peace and blessings of Allah be upon him, stressed the houses of Madinah and mentioned that these abodes are better than others besides them.

b. Anyone who leaves it or wants to leave from it, Allah will replace that person with someone better.

c. He also mentioned that he, peace and blessings of Allah be upon him, will make intercession for whoever lived there and be a witness for him on the Day of Resurrection.

d. He said that this promise was for the whole Ummah and not for one generation to the exclusion of another.

e. He further stated that anyone leaving the city will have Madinah act like the kiln of a stove and burn away rust and filth.

f. The angels guard the city and neither pestilence nor the False Messiah shall enter it during the end of time.

g. No one shall plot against Madinah, except that he should be made to dissolve like salt dissolves in water.

h. The Prophet, peace and blessings of Allah be upon him, also advised that whoever is able to die there should do so.

i. This is the last of the cities of Islam to be destroyed and made into ruins.

Every word of the statements that I quoted above contradicts your statements. The things you see being commited there you use to call people 'unbelievers' and you name what they are using as 'idols'. Whoever should do something that you reject, then he is an idol worshipper who has commited major shirk.

Whoever does not call that person an unbeliever is also an unbeliever according to you. Anyone who knows Madinah and its people knows very well that these things being done in it are very many indeed.

Far more things like this are done in Az-Zubair in Iraq and in all the other cities of Islam.[594] These things have existed for many centuries over a long period of time, again 600 years of more.

All the people - whether it be the leaders, scholars, rulers and such - have the ruling of Islam held over them. These people are your enemies. They curse you and your madhhab, the madhhab of takfir and naming these actions 'idols' and 'gods with Allah.'[595]

According to your madhhab, these people are unbelievers, but the Ahadith that I mentioned in the chapter answer your madhhab and refute it. According to your madhhab, it is necessary for the Muslim to leave these cities, but the Ahadith quoted refute your madhhab.

It is your claim that idols are being worshipped in these lands, but these Ahadith refute your claim. Your madhhab is that the people of those lands will not have the Messenger of Allah, peace and blessings of Allah be upon him, make intercession for them as they have made another god with Allah.

According to the Consensus, there shall be no intercession for the one who is obeyed in idolatry. These Ahadith I have quoted refute your claim, however.

To make the matter more clear, the Prophet, peace and blessings of Allah be upon him, gave the glad tidings that the False Messiah prophesied to come at the end of time shall not enter the city. The False Messiah, there is no tribulation greater than that, and the end result of what he is seeking from people is that they should worship other than Allah.

If according to your claim, the people were making idols with Allah and this filled Madinah for more than 600 years, give or take some years, so that all its people had transgressed and moved away from the truth, then what is the point of the False Messiah not entering it and seeking from people to commit idolatry? What is the benefit of the glad tidings of the Prophet, peace and blessings of Allah be upon him, that no idol worshippers shall enter it?

To Allah we belong and to Him we return. If you understood the logical conclusion of your words, and the explicit result of your beliefs, you would have had shame in front of the people if you don't have any in front of Allah. Anyone who examines these Ahadith carefully will find much of what we mentioned that shows the falsehood of your statements, but there is no shame for the one who has only hate. I ask Allah, for myself and you, that he gives pardon and peace from tribulations.

## -Unit 14-

## Will the Ummah Go into Idolatry?

Another strong refutation of your madhhab is based on what Muslim related in his authentic collection from `Aishah, may Allah be pleased with her, who mentioned, "The Messenger of Allah, peace and blessings of Allah be upon him, prophesied, **'And night and the day will keep passing until al-Lat and al-`Uzza are worshipped.'** I said, 'Messenger of Allah, what about what Allah said,

**He is the One who sent His Messenger with the Guidance and the True Religion so that it might be dominant over all other religions. This is even though the idol worshippers may hate it.** [596]

How can this be the case when the ayah is indeed true?' The Prophet, peace and blessings of Allah be upon him, answered, **'Indeed, all of what is willed of Allah will happen, then he will send a cool wind so that anyone who has even a mustard seed's worth of faith in his heart that smells it will die. No good will remain and the people will return to the religion of their fathers.' "** [597]

It is also related from `Imran ibn Hussain from the Prophet, peace and blessings of Allah be upon him, who said, **"There will always be a group from my Ummah, fighting for the truth until the last of them fights the False Messiah."** [598]

It has also been related from Jabir ibn Samura from the Prophet, peace and blessings of Allah be upon him, **"There will never cease to be a group of Muslims fighting for the establishment of this religion until the coming of the Hour."** [599]

Muslim has related from `Uqbah ibn `Amir, who said that he heard the Messenger of Allah, peace and blessings of Allah be upon him, saying, **"There will always be a group from my Ummah fighting for the truth, victorious over their enemies. They will not be harmed by those who oppose them until the Hour is established and they are upon that way."** [600]

Then `Abdullah ibn `Umar said, "Then Allah will send a wind that is sweeter than musk and softer to the touch than silk that will not leave anyone who has a mustard seed's worth of faith in his heart except that it will rapture or cease him. The worst of humanity will remain and the Hour will be established upon them." [601]

Muslim said this and he also related from `Abdullah ibn `Umar who stated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"The Dajjal will appear in my Ummah and remain for forty."** [602]

He then mentioned the Hadith and that `Isa would kill the False Messiah, then he mentioned the wind that would cease the souls of the believers and the most evil of humanity would be left, and he said, 'And a form of the Shaitan will appear to them and say, "Will you not answer?" They will say, "What do you order us to do?" Then he will order them to worship idols,' and he mentioned the Hadith. [603]

I have to say that in this authentic Ahadith I have made it clear as evidence on the falsity of what you are upon and that all the Ahadith are unequivocal in that the idols will not be worshipped in the Ummah, except after the seizure of the souls of all the believers at the end of time.

That is because the Prophet, peace and blessings of Allah be upon him, mentioned the worship of idols and that they will be, so `Aishah as-Siddiqah gave him her understanding from the noble ayah quoted that the religion of Muhammad, peace and blessings of Allah be upon him, will always be dominant and superior over all religions, and that the worship of idols will not be while the religion is dominant. He made it clear to her his intention in that and informed her that her understanding of the ayah was true, but that the worship of the idols was not until after the rapture of all the souls of the believers.

As far as before that, idol worship could never gain ascendancy among them. This is in clear contradiction to your madhhab. According to you, al-Lat, al-`Uzza have been worshipped in all the lands of the Muslims for centuries, and there does not remain a place that is safe from idolatry except your land according to the clear conclusion of your expressions; but you did not manifest yourself until after eight years had passed in this land.[604]

You then go on to claim that whoever agrees with you in everything you say, he is a Muslim; but whoever opposes you, he is an unbeliever, while this authentic Hadith quoted before is clear in rendering null and

void your position. Whoever has the slightest knowledge is aware of that fact.

There is also in addition to this the Hadith of `Imran that the Victorious and Aided group will always be fighting for the truth until the last of them fight the False Messiah. There is the Hadith of `Uqbah that the group will be fighting for the truth and that they will always be dominant over their enemies until the hour comes while they are on that way. It is well known that the False Messiah is the most extreme of those who will call to worship other than Allah the Exalted; but if according to what you say the worship of other than Allah is already prevalent in all the Muslim lands, then what is the benefit in the tribulation of the False Messiah, the one whom all the prophets warned their nations about him? What sense does it make that our Prophet, peace and blessings of Allah be upon him, warned about the evil inherent in him?

Where is the group of those fighting for the truth, those whom the last of them would fight the False Messiah, regarding fighting these idol worshippers due to your claim that these people have made other gods with Allah? Do you say that they are hidden or concealed when in these Ahadith they are manifest?

Do you say that they are weak when in these Ahadith they are dominant and victorious over their enemy? Do you say that they will come at the time of the False Messiah when these authentic Ahadith clarify that they were always present and always will be?

Do you say that you are them when you have only appeared a little more than ten years ago? Inform us of who bore testimony of these words before you, so that we might bear witness to your mission! If not, then you are not them!

This is the state of your affairs, and Allah is greater in refutation of you and clarifying the evil and corruption of your words. The peace and blessing of Allah are upon the one who came with the perfect Re-

vealed Law, which has in it the clarification and exposure of astrayness of every evil misguider.

Also in the Hadith of `Abdullah bin `Umar is that after the seizure of the souls of the believers, Shaitan will appear to humanity and call them to answer. They will say to him, "What do you order us to do?" He will order them to worship idols. If the lands of the Muslims, such as the Hijaz, Yemen, Shaam, the East and the West, are filled with idols and their worshippers according to what your claim, then what is the benefit of all the reports of these Ahadith that idols will not be worshipped except after Allah, Glorified and Exalted, has taken the souls of everyone who has even a mustard seed of faith in his heart?

What is the benefit in fighting the False Messiah at the end of time, and in these long periods of time – namely 6-700 years or more – the people were worshipping idols and the Victorious and Added group were not fighting them?[605] By Allah, this position is just as Allah has stated,

**Indeed it is not the eyes that go blind, but it is the hearts that go blind.** [606]

In these matters, we have mentioned enough from the Sunnah for whoever intends to follow the truth and travel upon the Straight Path. Whoever has been blinded by evil desires and self-display, he is just as has been said by the Mighty and Majestic.

**Even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them are ignorant.** [607]

We surely oppose and contradict whoever opposes the Revealed Law and we ask Allah, there is no god except Him, that He give us from

themselves the revelation of Allah, which was sent with His Messenger, and between us and them whoever is from the scholars of the Ummah.

They have the covenant and oath of Allah upon us that if the truth is with them we will follow them; but what is astonishing indeed is that some of you seek to use Qudamah ibn Maz`um as proof and whoever was with him when he considered alcohol permissible due to interpretation.

He has said,

> **Those who believe and do righteous deeds, there is no sin on them for what they ate in the past, if they far Allah and believe and do righteous deeds and again fear Allah and believe, and once again fear Allah and do righteous deeds with goodness. Allah loves those who do goodness.** [608]

This has to do with the fact that when `Umar was with the Companions, they made Consensus on that they would return and affirm the impermissibility of alcohol. If they did not, they would have been killed.

I would say to you that the impermissiblity of alcohol is known by necessity from the religion of Islam, from the Book and the Sunna and all the scholars of the Ummah. With this fact, the Emigrants and the Helpers and every Muslim in their time had the understanding that it is impermissible and the Imam of that time was the Imam of every one of the Ummah, and the religion was in the dominant and the ascendant.

Even if we were to take this at face value, those who sought to make alcohol permissible, `Umar neither declared them unbelievers, nor did anyone of the companions, except who would be stubborn after the Imam called them and made clear to them in unequivocal terms in which there would be no possible misunderstanding.

Indeed, the one who is stubborn and obstinate after the establishment of the proof from the Book and the Sunnah and the Consensus of the Ummah, which is decisive, as well as the just Imam that his leadership has been agreed upon by the Ummah.

Whoever would be stubborn after that would have the judicial punishment of death brought against them. Even with all this, you declare all those who oppose you in your distorted idea - an idea that no one who believes in Allah and the Last Day should follow you in at all - to be an unbeliever, and you argue with this particular story.

By Allah, if I should take it up as an argument, it becomes proof against you and makes the understanding that you are upon the same as that of those who made alcohol permissible.

It would have been closer to being correct than your argumentation with it, using it to make yourselves like `Umar, the Emigrants and the Helpers[609] and those who tried to make it permissible to be those who oppose you. Indeed, to Allah we belong and to Him we return.

What is most distrurbing indeed is your attempt to argue using the expression that the Shaikh – I am referring to Mansur ibn Yunus Al-Buhuti – made in *The Satisfaction* that:

> Whoever said that `Ali is a god or prophet or that Jibril made a mistake, there is no doubt in the kufr of such a person as he is in total contradiction and opposition to the Book, the Sunnah and Consensus of the Ummah. Indeed there is no doubt about the kufr of the person who refrains from labeling such a person as an unbeliever.[610]

It is absolutely bewildering that you are trying to use this quote as evidence! Does any Muslim doubt that whoever said there is another god with Allah – be it `Ali or anyone besides him – ceases being a Muslim? Does any Muslim doubt that whoever said that the Trustworthy Spirit mistakenly went from `Ali to Muhammad, peace and blessings of Allah be upon him, that this individual ceases to be a Muslim?

You have gone one step farther from whoever said that `Ali is god to whatever you have named to be a god and did so and so, then he has

made it a god. You deceive the ignorant people, and none of the People of Knowledge ever said that asking the creation for anything made it a god or whoever vows to them or such commits idolatry.[611]

This is something that you have named and innovated outside all the People of Knowledge and taken the Speech of Allah the Exalted and His Messenger, peace and blessings of Allah be upon him, the words of the Prophet of Knowledge, may Allah be pleased with him, and made them fit with your distorted understanding. To Allah we belong and to Him we return.

## -Unit 15-

## A Description of Real Idol Worshippers

We would like to mention here something of what the People of Knowledge have said in the description of the idol worshippers who denied the Messengers, peace be upon them all.

Imam Ibn ul-Qayyim said:

People were upon guidance and the True Religion, and the first thing that Shaitan planned was to attempt to get them to worship idols and deny the Resurrection. The first thing that he planned for them was by way of staying attached to the graves, and fashioning images of these men for their people people, just as Allah had explained regarding them in His Book.

**Do not abandon your gods! Do not abandon Wadd, Suwa`, Yaghuth, Ya`uq or Nasr.** [612]

The Companion Ibn `Abbas, may Allah be pleased with him, said, "These are the names of pious men from the people of Nuh. When they died, the Shaitan came to their people and said that they should build altars on the places where they were laid to rest and that their names should be put on them, so they did that and they did not worship them until these people were destroyed and the knowledge was taken away. Those that came after worshipped them."

Allah sent Nuh to them to teach them to worship Allah and they denied him, and Allah destroyed them with the flood. `Amru ibn `Amir was the first one of the religion of Ibrahim, peace be upon him, to change it and he dug up the idols of the people of Nuh from the bank of the river and called the Arabs to their worship, so they did so.

A period of time passed, then the Arabs worshipped what they thought was good and they forgot what they had done before and replaced the Din of Ibrahim, peace be upon him, with the worship of idols. All that remained with them from the religion of Ibrahim was the respect of the Sacred House and the Hajj, and there were additions added and said in the opening Hajj salutation - Allah I am here at your service, there is no partner for you accept the one that You have and You have dominion and there is no dominion after Yours.

The people of every valley had an idol that they worshipped and venerated, then Allah sent Muhammad, peace and blessings of Allah be upon him, with Tawhid, and the Quraish said,

**"Has he made all the gods into One, Unique God? This is something that is indeed strange."** [613]

When the man from the Age of Ignorance used to travel, he would take four stones, then he would look at which one was the prettiest, whichever one it was, he took it as a lord and made the other three were supports for it. When he hastened on to his travels, he would abandon them, but when he went into the valley at another time he would commit that same action. Hanbal related from Raja al-`Itaridi who said:

"We used to worship stones in the Age of Ignorance. When we found a stone that was better than the one we had, we would toss that stone and keep the one we found. If we did not find a stone we would gather together pebbles and worship those too. When our cattle came, we would milk them over it and would put fires with what we made."

It is related from `Uthman an-Nahdi who said:

"In the Age of Ignorance, we used to worship stones. We heard someone calling, 'People of Travel, your Lord is destroyed. Go take another lord besides that.' We set out against every difficulty and ease, looking for something to worship. The voice that we had heard said, 'We have found your lord or something like it.' When we found the stone slab, we sacrificed an offering on it."

When the Messenger of Allah, peace and blessings of Allah be upon him, conquered Makkah, he found around the Ka`ba some 360 idols, so he took his bow and poked it in their faces and eyes. He said,

**The truth has some and falsehood has vanished.**[614]

He then struck their faces and ordered that they should be taken from the masjid and burned. He said that Shaitan has played with the idol worshippers in a number of ways. This happened to such an extent that a group of these whom he called to worship him from amongst those who revere the dead have made idols in their form, just as has previously been done with the people of Nuh.

Some of them took them for worship by claiming that they were forms that stars took in the world and they made them houses, incense to be burned, cloaks, pilgrimage and sacrifices. From the worship of the idols is worship of the sun, in that they claim that it is an angel and it has a soul and mind, and it is the source of the light of the moon and stars and other things in existence in the lower realms.

To them it is the angel of the journey, so it deserves veneration, prostration, and from their laws in their worship they take them as idols. They have a specific house, in which they go and pray three times a day. Other people come and pray to it and fast for it, and call and make supplication to it. When the sun rises, they all prostrate to it and also when it sets and when it is in the middle of the sky.

There is another group who take the moon to be an idol, and they claim that it deserves veneration and worship, and the design of this lower world is designated to it. They worship it, pray to it, prostrate to it and fast for it during popular occasions every month. They then come to it with food, drink and merrymaking.

Some of them worship the idols in the forms of stars and they build temples for them and places of worship for every star. Each one has its own temple exclusively for it and its own idol exclusively for it and its own worship designated for it. All these are authorities that are returned to in the worship of idols, for they do not specify a particular individual over anyone else whom they can look to and follow in rituals.

There are also those who worship fire until they make it as a god to be worshipped, building many houses for it, making veils, curtains and a chamber, so that they do

not abandon feeding the fire and looking after it. The people make tawaf around these idols and believe in themselves that they are near them in worship.

Some people are quite severe in actions of austerity and worship and fast for them and take oaths for their fabricated worship that they will not leave from a certain place. Some people worship water, claiming that it is the source of everything, and there are many things mentioned in their worship, such as glorification and praise to it, prostration to it and other matters.

Some of them worship animals, the graves, horses, human beings, trees and Shaitan, while Allah says:

**Children of Adam, did I not take a covenant from you not to worship Shaitan?** [615]

## Imam Ibn ul-Qayyim further stated:

They admit that the world has a creator who is benevolent, wise, holy without flaw or mistake, but many or most of them say that, "There is no way for us to directly address Him in His Majesty except by means of intermediaries. So it is necessary for us that we turn to Him with spiritual intermediaries who are close to Him, therefore, we turn to them and they turn to Him, so they are our lords, our gods and intercessors in the sight of the Lord of lords, the God of gods. We do not worship them except that we might draw near to Allah.

It is at the time of intercession that we ask for our needs from them and we remedy our conditions with them, and they made every effort in all of our affairs to them, so that they intercede to our God and their God; and that does not result except by way of bringing up support by spiritual transfigurations.

This is done by humility and supplication from the prayers, zakah, sacrificial offerings and incense." These people have disbelieved in the two fundamentals that all the messengers came with, the first of those being the worship of Allah Alone without partner and disbelieving in whatever is worshipped besides him as a god. Second is belief in the messengers and in what they came with from Allah, in truth, certainty, affirmation and submission.[616]

This is the way of the idol worshippers from the rest of the nations. The Qur'an, the heavenly revealed books are clear and open in declaring the falsehood of this religion and the unbelief of the people who follow it. Indeed, Allah has forbidden that any likeness, rival or adversary be made for Him. The people of shirk are making an adversary of whoever they venerate and worship with the Creator while giving them

the specific attributes of godhead and clearly declaring them to be a god. They repudiate and reject singling out or making one god and they say,

**"Maintain your gods."**[617]

They are clearly stating that it is a god to be worshipped, by way of hoping, fearing, veneration, prostration to it, getting near to him by sacrifices and other things like that from the specific characteristics of worship, which is not to be given to any but Allah the Exalted, as He said:

**So do not make rivals for Allah while you certainly know.**[618]

Allah said:

**There are some from the people who take rivals as partners besides Allah.** [619]

Thus they made these creations to be like the Creator and the rivalling adversary, as it is said, so and so is the rival of so and so and the rival is his rival, meaning his likeness and adversary. Ibn Zaid said, "The gods that they made with Him." He mentioned that Az-Zujaj said, "Do not make likenesses for Allah nor adversaries." This is His statement:

**Praise be to Allah, who created the skies and the Earth and made the darkness and the light. Then look at how those who disbelieve in their Lord transgress the bounds.**[620]

This means to be hindering against Him, so they made for Him from his Creation a likeness. The Companion Ibn `Abbas, may Allah be pleased with him, said, "They intend that they associate with Me from my Creation idols and stones after they have affirmed my favour and bounty and my Lordship."

Az-Zujaj said, "You should know He is a Creator of what he mentioned in this ayah and that its creator has no likeness. You should know that the unbelievers have made for him a likeness or equal." The equal or likeness is just like when someone takes something and makes it equal with another thing. He has said:

**Do you know of any who is equal to Him?** [621]

The Companion Ibn `Abbas, may Allah be pleased with him, said, "There is such a thing as making a shabah and a mathal. Whoever declares Allah like or equal to the Creation in something, while negating that there is a likeness between them, in es-

sence has made a shabah. As for the mathal, this is when someone deserves worship and veneration, and the words of the Exalted One testify to this fact."

**There is none comparable to Him.** [622]

There is also His Statement:

**There is no one like Him.** [623]

The only intent by this statement is the negation that there is anything with Him by way of a partner or something to be worshipped. He deserves worship and veneration. For this likeness is that which nullifies negation, and being forbidden is the foundation of shirk in the world and worship of idols.

Due to this the Prophet, peace and blessings of Allah be upon him, forbad that anyone prostrate to a creation like him or swear, make an oath or say, "What Allah wills and you will," and things like that which were clearly warned against due to it having a likeness. Likenesses like these are the foundation and essence of how shirk came into the world. [624]

We have only related this so that you would know the description and attributes of the shirk of the idol worshippers, and that these affairs that you are declaring people as unbelievers due to and expelling the Muslim from Islam is not just as you claim a major shirk like that of the shirk of the idol worshippers who denied all the messengers in the two foundations.

The acts that you declare people as unbelievers is only from the branches of this shirk and because of this, he said, whoever said from the scholars that it is shirk and named it shirk, numbering it in the issue of minor shirk.

Some of them did not name it as shirk and mentioned it to be from the impermissible things, and some of them numbered it to merely be disliked, just as it is mentioned in many places of the books of the People of Knowledge.

Whoever seeks to find it. May Allah, Glorified be He, protect us and all the Muslims from all of that which He hates! Amin! Praise is to Allah, the Lord of Creation.

## -Unit 16-

### 52 Texts on Salvation

In closing this small letter, I would like to include some of what has been mentioned by the Prophet, peace and blessings of Allah be upon him. Some of it is:

The first Hadith:

There is the Hadith of `Umar, may Allah be pleased with him, in which Jibril, peace be upon him, asked the Prophet, peace and blessings of Allah be upon him, about Islam. `Umar begins the Hadith by saying, "One day we were sitting with the Messenger of Allah, peace and blessings be upon him, when a man came. He had exceedingly black hair and exceedlingly white clothes. None of us knew him and he had no signs of travel upon him.

He then sat down facing the Prophet, peace and blessings be upon him, his knees touching his, and the man placed has hands on his own thighs. He said, 'Muhammad, tell me about Islam.' The Messenger of Allah, peace and blessings be upon him, replied, **'Islam is that you bear witness that there is no god but Allah and Muhammad is the Messenger of Allah, you establish his prayer, you give the zakah, you fast Ramadan and make the Hajj if you are able.'**

The man said, 'You have spoken the truth'. We found that strange, that he was asking questions when he knew the answer. The man then said, 'So, tell me about Iman.' The reply was, **'Iman is that you believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection and what He has ordained, the good and the bad.'**

The man said, 'You have spoken rightly.' He then asked, 'Tell me about Ihsan.' The answer was, **'That you worship Allah as if you see Him, and if you do not, indeed, He sees you.'**

The man then enquired, 'Tell me about the Hour.' The Prophet Muhammad, peace and blessings be upon him, said, **'The one asked has as much knowledge as the one asking.'** The man said, 'Then tell me about its signs.' The reply was, **'When you see a female slave give birth to her master, then you see the barefoot, naked shepherds become leaders, competing with one another in building lofty buildings.'**

The man then left. I waited for a little while and the Messenger of Allah, peace and blessings be upon him, asked, **'`Umar, do you know who that was?'** I responded, 'Allah and His Messenger know best.' He said, **'That was Jibril, he came to teach you your religion.'** "[625]

The second Hadith:

The Companion Ibn `Umar, may Allah be pleased with him, narrated, "I heard the Messenger of Allah, peace and blessings of Allah be upon him, saying, **'Islam is built on five: the testimony of there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the prayer, discharging the Zakah, making Hajj and fasting Ramadan.'** "[626]

The third Hadith:

The Companion Ibn Abbas, may Allah be pleased with him, said, "The delegation of `Abdul Qais came to the Messenger of Allah, peace and blessings of Allah be upon him, and they said, 'Messenger of Allah. We

are not able to come except in a sacred month, and between us and you is this big tribe of unbelievers called Mudar.

So tell us what to do so that we can take it and advise those back in our land and enter the Paradise.' He ordered them to have faith in Allah Alone and he said, **'Do you know what faith in Allah alone is?'**

They said, 'Allah and His Messenger know best.' He said, **'The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving the Zakah, fasting Ramadan and that you give a fifth of what you have of your flock. So keep these things I have advised you and inform those back in your land of this affair.'** [627]

The fourth Hadith:

The Companion Ibn `Abbas, may Allah be pleased with both of them, narrated that that the Prophet, peace and blessings of Allah be upon him, advised Mu`adh ibn Jabal, may Allah be pleased with him, when he was sending him to the Yemen:

**"You are going to a people who are People of the Book, so let the first thing that you call them to be the testimony of there is no god but Allah and that Muhammad is His Slave and Messenger. If they obey you in that, then know that Allah has made compulsory for them five prayers in every day and night. If they obey you in that, then know that Allah has made it compulsory for them to take the charity from their rich, so that it might be deferred to their poor."**[628]

The fifth Hadith:

The Companion Ibn `Umar, may Allah be pleased with him, mentioned that the Messenger of Allah, peace and blessings of Allah be upon him said:

**"I have been ordered to fight people until they say, there is no god but Allah and Muhammad is the Messenger of Allah, then they establish the prayer and give the Zakah. When they do that, their blood**

**and wealth is preserved from me except what is commanded by Islam; and their reckoning is with Allah the Exalted."** [629]

The sixth Hadith:

The Companion Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, "**I have been ordered to fight the people until they say that there is no god but Allah, so when they say it, they have preserved their blood and wealth from me."** [630]

The seventh Hadith is:

Abu Hurairah, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"I have been ordered that I fight the people until they testify that there is no god but Allah, they believe in me and in what I came with; so when they have done that, they have preserved their blood and wealth from me except its' right."** [631]

The eighth Hadith:

Buraidah ibn al-Hasib, may Allah be pleased with him, narrated that the Prophet, peace and blessings of Allah be upon him, used to say when he sent an army:

**"When you have subdued the people of a city or a fortress, if they testify that there is no god but Allah, they have the same rights as you and they have the same laws against them as what you have."** [632]

The ninth Hadith:

Al-Miqdad ibn al-Aswad, may Allah be pleased with him, narrated that he said one day, "Messenger of Allah, What would you say if I met a man from the idol worshippers and he fought me. He struck one of my hands with the sword and cut it off. He ran away from me to a tree and then he said, 'I have submitted to Allah. I am Muslim.'

"Shall I then kill him, Messenger of Allah, after he said it?" He said, **"Do not kill him."** So I said, "Messenger of Allah, he has cut off one of my hands! He only said those words after he cut my hand! So should I kill him?" He said, **"Do not kill him. If you killed him then he would have been a Muslim like you before you killed him. After you killed him, you would have been an unbeliever like him before he had submitted."** [633]

The tenth Hadith:

There is the Hadith of Usamah, may Allah be pleased with him, and his killing of the man after he said, "There is no god but Allah." The Prophet, peace and blessings of Allah be upon him, said, **"So how will you contend with there is no god but Allah on the Day of Resurrection?"**

He said, "Messenger of Allah, he only said it in seeking a way out." He replied to Usamah, **"Did you look at his heart?"** He kept saying, **"How will you contend with the fact that there is no god but Allah on the Day of Resurrection?"** Usaamah said, "He kept on saying this to me until I wished that I had not become a Muslim except that day."

This same Hadith is in the two authentic collections where Usamah ibn Zaid, may Allah be pleased with him, mentioned the whole incident from the beginning. He said, "The Messenger of Allah, peace and blessings of Allah be upon him, sent us to Al-Huraqat, a clan of the tribe of Juhainah.

So we took companionship with our army and moved against them. I and a man from the Helpers met someone from these people and when we advanced against them, the man said, 'There is no god but Allah.'

The man from the Helpers moved back but I moved forward with my spear and killed the man. News of this reached the Messenger of Allah, peace and blessings of Allah be upon him, so that when I returned he said to me, **'Usamah, did you kill someone after he said that there is**

**no god but Allah?'** He went on saying that until I wished that I had not become Muslim before that day." Usamah ibn Zaid further said, "I will never kill any man who says that there is no god but Allah." Sa`d ibn Malik also said, "By Allah, I will never kill a man who says that there is no god but Allah."[634]

The eleventh Hadith:

The Companion Ibn `Umar, may Allah be pleased with him, said, the Messenger of Allah, peace and blessings of Allah be upon him, sent Khalid ibn al-Walid, may Allah be pleased with him, to Jadhimah, to call them to Islam.

In their language they did not say, "We have submitted." They instead remarked, "We have surrendered." When Khalid heard this, he took them prisoner and killed them. When news of this reached the Messenger of Allah, peace and blessings of Allah be upon him, and we mentioned it to him, he rose his hands and said, **"Allah! I am free from what Khalid has done."** [635]

The twelfth Hadith:

The Companion Anas ibn Malik, may Allah be pleased with him, said, The Messenger of Allah, peace and blessings of Allah be upon him, when he went on a campaign against a people, he did not go until it became morning. If he heard the Adhan, he abstained from them; but if he did not hear it, he marched forth after the morning came.[636]

It has also been narrated that he used to march out when the fajr time came and he would listen for the Adhan. When he heard an Adhan, he would abstain, but if not, he would march out.

He was listening to a man one day who was saying, "Allahu Akbar, Allahu Akbar!" The Messenger of Allah, peace and blessings of Allah be upon him, said, "This is the true way of faith." The man said, "I bear witness that there is no god but Allah." So the Messenger of Allah, peace and blessings of Allah be upon him, said, **"You have exited from**

**the Fire."** The people looked at him and saw that he was a shepherd of goats.[637]

The thirteenth Hadith:

`Isam al-Muzani, may Allah be pleased with him, narrated that when the Messenger of Allah, peace and blessings of Allah be upon him, sent an army he would be saying, **"When you see a masjid and hear the call to prayer, do not kill anyone."**[638]

The fourteenth Hadith:

The Mother of the Believers, Umm Salamah, may Allah be pleased with him, narrated that the Prophet, peace and blessings of Allah be upon him, revealed:

**"Indeed there will be rulers among you whom you will recognise and know; but you will repudiate them. Whoever repudiates them is innocent of them, while whoever dislikes them is safe; but whoever is pleased and follows them is lost."** The people said, "Messenger of Allah, shall we fight them?" He said, **"No, as long as they pray."**[639]

The fifteenth Hadith:

Anas, may Allah be pleased with him, related that the Messenger of Allah, peace and blessings of Allah be upon him, said:

**"Whoever prays as we do, becomes Muslim and faces the Qiblah as we do, eats of our sacrifices, then this is a Muslim to whom Allah and His Messenger have granted protection. So do not betray Allah in His Protection that was granted to him."**[640]

The sixteenth Hadith:

Abu Sa`id Al-Khudri, may Allah be pleased with him, narrated the Hadith of the Khawarij: "Dhul Khuwaisirah said to the Prophet, may Allah be pleased with him, "Muhammad, fear Allah!" So he said, **"Woe be to you! Do I not have the right to have the most fear of Allah out of all the people of Earth?"** The man then turned and went away. Khalid

said, "Messenger of Allah! Allow me to kill him!" He said, **"No, it may be he prays."**

Khalid said, **"How many men pray and say with their tongue what is not present in their heart?"** The Messenger of Allah, peace and blessings of Allah be upon him, said, **"I have not been ordered to split the chests of the people and look into their hearts."** [641]

The seventeenth Hadith:

`Ubaidullah ibn `Adi ibn al-Khiyar, may Allah be pleased with him, narrated that a man from the Helpers spoke of someone who had come to the Messenger of Allah, peace and blessings of Allah be upon him, in a gathering and then sought permission to kill a man from the hypocrites.

The Messenger of Allah, peace and blessings of Allah be upon him, spoke up and said, **"Does he not bear witness that there is no god but Allah?"** The man said, "Yes, but there is no testimony for him." He then asked, **"Does he pray?"** He said, "Yes, but there is no prayer for him." He said, **"These are the people whom Allah has forbidden from being killed."** [642]

The eighteenth Hadith:

Abu Hurairah, may Allah be pleased with him, narrated that a Bedouin came to the Prophet, peace and blessings of Allah be upon him, and said, "Tell me of an action that I may do whereupon I will enter the Paradise." He said, **"You should worship Allah and not associate anything with him, establish the prayer, give the Zakah and fast at Ramadan."** He said, "By the One in whose Hand my soul lies! I will neither increase nor decrease in this matter." When he went away, the Prophet, peace and blessings of Allah be upon him, said, "**Whoever desires to look at a man of the Paradise, then let him look at this man."** [643]

The nineteenth Hadith:

`Imran ibn Murah al-Jahni, may Allah be pleased with him, related that a man came to the Prophet, peace and blessings of Allah be upon him, and said, "Messenger of Allah! Do you not see that I have testified that there is no god but Allah and that you are the Messenger of Allah? I pray the five prayers, fast at Ramadan and I establish it. Who will I be among when I do this? He, peace and blessings of Allah be upon him, said, **"You will be among the truthful righteous ones and the martyrs."** [644]

The twentieth Hadith:

Al-`Abbas ibn `Abdul Muttalib, may Allah be pleased with him, narrated that the Prophet, peace and blessings of Allah be upon him, said, **"Whoever is pleased with Allah as Lord, Islam as religion and Muhammad as Prophet has tasted the sweetness of faith."** [645]

The twenty-first Hadith:

Sa`d, may Allah be pleased with him, narrated that the Prophet, peace and blessings of Allah be upon him, stated, **"Whoever said when he heard the caller of the Adhan: 'There is no god but Allah, He is Alone without Partner and Muhammad is His Slave and Messenger. I am pleased with Allah as Lord, Islam as Religion,' then his sins will be forgiven him."**[646]

The twenty-second Hadith:

In the two authentic collections it is narrated from Abu Hurairah, may Allah be pleased with him, that the Prophet, peace and blessings of Allah be upon him, said, **"Faith is some 70 branches, the highest being the words, there is no god but Allah and the lowest being to move a harmful thing from the road. Shyness is a branch of faith."** [647]

The twenty-third Hadith:

The Companion Ibn `Abbas, may Allah be pleased with him, narrated that when Abu Talib was ill and the Quraish came, the Prophet, peace and blessings of Allah be upon him, came and the Hadith was men-

tioned. He mentioned the part where the Prophet, peace and blessings of Allah be upon him, said, **"I seek that they shall say one word and with it the Arabs will come to them and the non-Arabs will pay the Jizyah."** They said, "What do they need to say?" He said, **"It is that they should say, there is no god but Allah!"** They stood scared and rent their clothing and said, **"Has he made all the gods into One, Unique God? This is something that is indeed strange."** [648] [649]

The twenty-fourth Hadith:

Sa`id ibn al-Musayyib, may Allah be pleased with him, narrated from his father that when Abu Talib was near death, the Prophet, peace and blessings of Allah be upon him, came to him and found Abu Jahl and `Abdullah ibn Abi Umayyah were with him. The two men were saying to Abu Talib, "Will you abandon the religion of `Abdul Muttalib?" Abu Talib said as his last words, "But on the religion of `Abdul Muttalib." He had refused to say there is no god but Allah.[650]

The twenty-fifth Hadith:

Abu Bakr as-Siddiq, may Allah be pleased with him, narrated the Hadith where he asked, "Messenger of Allah, what is salvation of this matter?" The Messenger of Allah, peace and blessings of Allah be upon him, said, **"Whoever accepts from me the word that I brought to my uncle and he refused it, then he will have salvation."** [651]

The twenty-sixth Hadith:

`Ubadah ibn as-Samit, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Whoever bears witness that there is no god but Allah, He is alone without partner, that Muhammad is His Slave and Messenger and that `Isa is the Slave of Allah, His Messenger and His Word, given to Maryam and a spirit from Him, that the Paradise and Fire are true, then Allah will admit him into the Paradise with whatever deeds he had."** [652]

The twenty-seventh Hadith:

Anas ibn Malik, may Allah be pleased with him, has narrated that the Prophet, peace and blessings of Allah be upon him, said to Mu`adh ibn Jabal, **"There is no one who bears witness that there is no god but Allah and Muhammad is the Messenger of Allah with certainty from his heart, except that Allah has made the Fire impermissible for him."** He said, "Messenger of Allah, shall I not inform the people so that they might rejoice?" He said, **"Leave them so that they might act."** Mu`adh did later mention the Hadith before he died. [653]

The twenty-eighth Hadith:

`Ubadah as-Samit, may Allah be pleased with him, narrated from the Prophet, peace and blessings of Allah be upon him, who said, **"Whoever bears witness that there is no god but Allah and that Muhammad is the Messenger of Allah, Allah has made the Fire impermissible for him."** [654]

The twenty-ninth Hadith:

Abu Dharr al-Ghifari, may Allah be pleased with him, narrated from the Messenger of Allah, peace and blessings of Allah be upon him, who said, **"There is no slave who bears witness that there is no god but Allah, then dies, except that he will enter the Paradise."** [655]

The thirtieth Hadith:

`Utban ibn Malik al-Ansari, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Allah has made the Fire impermissible for whoever said there is no god but Allah, seeking His Face with This Word."** [656]

The thirty-first Hadith:

Abu Hurairah, may Allah be pleased with him, has narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Take these two sandals of mine and tell whoever you meet behind**

**this wall that whoever bears witness that there is no god but Allah has the good news of the Paradise."** [657]

The thirty-second Hadith:

Abu Hurairah, may Allah be pleased with him, narrated, "I said, 'Messenger of Allah, who is the most fortunate of people to receive your intercession?' He, peace and blessings of Allah be upon him, said, **'The most fortunate of people to receive my intercession is the one who said that there is no god but Allah sincerely from his heart.'** " [658]

The thirty-third Hadith:

Abu Hurairah, may Allah be pleased with him, narrated that that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"I bear witness that there is no god but Allah and that I am the Messenger of Allah. No slave meets Allah with these two statements – not entertaining in them any doubt – except that he is made for the Paradise."** [659]

The thirty-fourth Hadith:

`Uthman ibn `Affan, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Whoever dies and knows that there is no god but Allah will enter the Paradise."** [660]

The thirty-fifth Hadith:

Anas ibn Malik, may Allah be pleased with him, narrated the Hadith of Intercession and that the Prophet, peace and blessings of Allah be upon him, said, **"There will exit from the Fire whoever said that there is no god but Allah while in his heart is the good the size of a grain of wheat. There will exit from the Fire whoever said that there is no god but Allah and had goodness in his heart the measure of a seed of corn. There will exit from the Fire whoever said there is no god but Allah and has goodness in his heart the measure of an atom."** [661]

The thirty-sixth Hadith:

Mu`adh ibn Jabal, may Allah be pleased with him, narrated that the Prophet, peace and blessings of Allah be upon him, said, **"Whoever died and his last words were that there is no god but Allah, will enter the Paradise."**[662]

The thirty-seventh Hadith:

Mu`adh Ibn Jabal, may Allah be pleased with him, narrated from the Prophet, peace and blessings of Allah be upon him, that he said, **"The keys to the Paradise are that there is no god but Allah."** [663].

The thirty-eighth Hadith:

Abu Hurairah, may Allah be pleased with him, narrated, "The Messenger of Allah stood for prayer and Bilal made the Adhan. Then when he had finished, the Messenger of Allah, peace and blessings of Allah be upon him, said, **'Whoever said the likeness of this with sincerity will enter the Paradise.'** " [664]

The thirty-ninth Hadith:

It is narrated from Rifa`ah al-Juhni, may Allah be pleased with him, who narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"I bear witness in the sight of Allah that there is no slave who dies bearing witness that there is no god but Allah and that I am the Messenger of Allah – sincerely from his heart – except that he will be shown the path to the Paradise."** [665]

The fortieth Hadith:

Ibn `Umar, may Allah be pleased with him, said, "I heard the Messenger of Allah, peace and blessings of Allah be upon him, saying, **'Indeed I know of a statement that if spoken by a slave – sincerely from his heart – when he dies, then Allah has made the Fire forbidden for him. The statement is that there is no god but Allah.'** " [666]

The forty-first Hadith:

Abu Hurairah, may Allah be pleased with him, narrated, "I heard the Messenger of Allah, peace and blessings of Allah be upon him, saying,

**'The angel of death shall come to a man at the time he is to die. He shall open his limbs and find no good. Then he split open the heart and find no good in it. Then he will spread the two jaws and find a lump on the tip of his tongue stating: There is no god but Allah. So Allah will forgive him his sins by the statement of Purity and Sincerity.'** "[667]

The forty-second Hadith:

Abu Sa`id Al-Khudri, may Allah be pleased with him, related that the Prophet, peace and blessings of Allah be upon him, said, **"Musa said, 'My Lord, teach me something that when I can mention You and call on You with it.' He said, 'Say, there is no god but Allah.' He said, 'Lord, all Your Slaves say this!' He said, 'Say, there is no god but Allah.' He said, 'I want something that will set me apart from the others.' He said, 'Musa! If the seven skies and seven Earths were on one side of the scale and the statement, there is no god but Allah was on the other side, this statement would have outweighed all of what was on the other side.'** " [668]

The forty-third Hadith:

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Whoever said that there is no god but Allah, this statement will benefit him on a day in his life where he will be tested before all of what has tested him was brought about."** [669]

The forty-fourth Hadith:

`Abdullah ibn `Umar, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Shall I not inform you of the advice given by Nuh to his son? He said, 'My dear son! I advise you of two things: I advise you to say that there is no god but Allah, for indeed, if you put it on one side of the scale and all that is in the skies and the Earth on the other side, the**

**statement would have been heavier. Indeed if the statement was a ring, it would surrounded and encompassed the skies and earth until they came back to Allah in this way.' "**[670]

The forty-fifth Hadith:

`Abdullah ibn `Amr, may Allah be pleased with him, narrated that the Prophet, peace and blessings of Allah be upon him, said, **"The best of what I and the prophets before me have said is that there is no god but Allah, He is Alone and Unique without partner for Him. He has the dominion, the praise, and He has power over everything."** [671]

The forty-sixth Hadith:

Abu Hurairah, may Allah be pleased with him, related that the Prophet, peace and blessings of Allah be upon him, said, **"Renew your faith!"** They said, "Messenger of Allah, how do we renew our faith?" He said, **"Speak often the words: there is no god but Allah."** [672]

The forty-seventh Hadith: [673]

`Abdullah ibn `Umar, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Allah shall bring a man from my Ummah in front of the creation on the Day of Resurrection. There shall be spread out in front of him 99 scrolls, each scroll when it is spread shall span as far as the eye can see. Then He will say to the man, 'Do you deny anything inside of this? Have my Noble Writers of deeds oppressed you in any way?' The man will say, 'No, Lord.' He will then say to the man, 'Do you have any excuse?' The man will reply, 'No, Lord.' Allah, Blessed and Exalted be He, will say, 'Yes, you have one good thing. There shall be no oppression upon you today.' A card shall be brought out with writing on it. The writing shall read: I bear witness that there is no god but Allah and I bear witness that Muhammad is His Slave and Messenger. Allah will then say, 'Now show him the surety.' The man will say, 'Lord, what is this card next to all of these scrolls?' He will**

**answer the man, 'You shall not be oppressed.' The 99 scrolls shall be put on one side of the scale and the card on another side and it will outweigh the scrolls. There is nothing mightier in weight and grander than the Name of Allah."** [674]

The forty-eighth Hadith:

`Abdullah ibn `Amr, may Allah be pleased with him, narrated that the Prophet, peace and blessings of Allah be upon him, said, **"Whoever says there is no god but Allah, there is no veil between him and Allah until he comes to Him."** [675]

The forty-ninth Hadith:

Hudhaifah al-Yaman, may Allah be pleased with him, narrated from the Prophet, peace and blessings of Allah be upon him, who said, **"Islam will fade, just as some clothing fades, until no one will know what is fasting, charity and sacrifice. The Book of Allah will be lifted in one night and there will not remain even a verse of it in the land. There shall be groups of people who will remain. The old people will say, 'Our fathers used to teach us this word: there is no god but Allah, so we say it as well.' "**

Silah ibn Zafar said to Hudhaifah, 'What will it benefit them to know there is no god but Allah and they don't know about fasting, prayer, charity or sacrifice?' Hudhaifah turned away from him, then the man repeated his question to him three times. Every time he asked, Hudhaifah turned away from him. After the third time, Hudhaifah turned to face him and said, 'Silah, that statement of faith will save them from the Fire! It will save them from the Fire! It will save them from the Fire!' [676]

The fiftieth Hadith:

It is related from Anas ibn Malik, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Three are from the foundation of faith: You must not attack the one**

**who says that there is no god but Allah, you are not to call him an unbeliever due to a sin, or expel him from Islam due to an action."** [677]

The fifty-first Hadith:

`Abdullah ibn `Amr, may Allah be pleased with him, said that the Prophet, peace and blessings of Allah be upon him, said, **"Refrain from those who believe 'there is no god but Allah' and do not call one of them an unbeliever due to a sin, for whoever accused those who believe, 'there is no god but Allah' of kufr, then he is the one who is closest to kufr."**[678]

The fifty-second Hadith:

It has been related from `Abdullah ibn Mas`ud, may Allah be pleased with him, that the Prophet, peace and blessings of Allah be upon him, said, **"Cursing a Muslim is rebellious sin and fighting him is unbelief."** [679]

In the two authentic collections, there is also the Hadith of Abu Dharr al-Ghifari, may Allah be pleased with him, where the Prophet, peace and blessings of Allah be upon him, said, **"A man does not accuse another with rebellious sin or accuse him with kufr, except it returns to him if he is incorrect."** [680]

In the two authentic collections, there is also what is related from Thabit ibn ad-Dahhak that the Prophet, peace and blessings of Allah be upon him, said, **"Whoever accuses a believer with kufr, it is as if he has killed him."** [681]

In the authentic Hadith is what has been related from Abu Hurairah, may Allah be pleased with him, from the Messenger of Allah, may Allah be pleased with him, who said, **"Whoever calls a believer an unbeliever then one of them is that."**[682]

## - Unit 17-

## Closing Statement

Allah, Glorified and Exalted, knows best, and we ask Him from His Bounty that He let us finish our lives with Islam.

This text was written by the hand of Imam Sulaiman ibn `Abdul Wahhab ibn Sulaiman ibn `Ali Al-Musharraf Al-Hanbali An-Najdi in the year 1190 AH and transcribed by his son, Shaikh `Abdul `Aziz ibn Sulaiman An-Najdi Al al-Hanbali.

# APPENDICES

## Appendix A:

The Answer of Muhammad As-Saffarini to the One who Claims that Acting on the Books of Fiqh is Not Permissible

## Appendix B:

Imam Sulaiman ibn `Abdul Wahhab's Repentance?

## Appendix C:

Memorandum

Appendix A:

*The Answer of Imam Muhammad As-Saffarini to the one who claims that it is not permissible to act on the Books of Fiqh as they are a newly invented matter*

Attached with it is the Letter of Shaikh Shihab ud-Din al-Mannini as affirmation of the Answer Given by Imam Muhammad ibn Al-Hajj Ahmad as-Saffarini

By
Imam Muhammad ibn Al-Hajj Ahmad as-Saffarini
(d. 1189 AH)

translated by
Al-Hajj Abu Ja`far Al-Hanbali

## In the Name of Allah, the Most Merciful, the Most Compassionate

## We Seek His Aid and Help

Question

What is position of the scholars of the Muslims and the Guides to those who need it regarding the man who studied the madhhab of his particular Imam, then claimed after doing so that, "It is not permissible to act by any of the book of fiqh as they are all newly innovated affairs. It is only required to act by the hadith and the books of tafsir and all else besides these two should be left."

Should we take this person's statements as reliable? Is this person in reality claiming ijtihad? If this is the case, what can we do to tell whether or not he is deserving of such a title? Indeed what are the conditions of ijtihad?

What is the required of the layman regarding leaving the statement of the Imam of his madhhab and going by the statements of this man

who claims that that his statement is the hadith of the Messenger of Allah, peace and blessings of Allah be upon him and that fiqh is not comparable to that? We look forward to your response.

*The Reply*

Imam Muhammad ibn Al-Hajj Ahmad as-Saffarini, may Allah preserve him, answered in the following manner:

Praise be to the One who provides protection and peace of Allah and blessings on the one given the Divine Office and Perfections. You should understand that this question has some five points to it, which can be summed up in the following manner:

-1-

## The One Claiming that it is Not Permissible to Act by the Books of Fiqh

This is really the crux of the question that you are asking. To say something like this is a grave matter, an enormity, a clear tragedy in which the one who says it has contradicted the Consensus of the Ummah and all of the Imams of the past. The Imams and Guides of Righteousness from the Religion of Islam have always - yes always - acted upon the well known books of fiqh and passed down this inheritance to one another, from the first three generations to the latter day.

The one making such a claim as mentioned in your question has made a clear and open attack on the scholars from the time of the Followers of the Companions all the way to this age. The scholars have always set down their positions, rulings and penetrating insights in books of fiqh and then enumerated them, explained, clarified, ex-

pounded and refined them. They are correct in doing that and they are to be rewarded for their efforts.

-2-

## Claiming that it is Compulsory to Act by Hadith and Tafsir and Leaving whatever is Besides these Two Things

This claim has both truth and falsehood running through it. Let us look firstly at the falsehood, as he is stating that one must leave whatever is besides these two things, the Hadith and Tafsir.

It should be understood that the proofs of the Revealed Law are based on the Book, the Sunnah, Consensus, Analogy, Continuity of Principle as this is well known by the Imams and laid down and explained in the books pertaining to Usul ul-Fiqh.

The truth in this statement of the claimant is that acting by the Book and the Sunnah is true without any crookedness in the matter; but are the books of fiqh anything other than summation of the Book and Sunnah, the fruits that have come from them by relation of the rulings in the periphery areas of law by the general and specific evidences that are used to derive rulings by way of analogy?

The source of all guidance in the matter is the Lord of All Creation. The Book is His Speech, the Sunnah His Explanation and its Commentary, the Consensus as the proof for the unequivocal text.

The teacher over all is the Messenger, peace and blessings of Allah be upon him. He is the one who conveyed the truth from Allah, Mighty is His Grandeur and Exalted is His Rule.

-3-

## Is the Person who Made Such a Statement Claiming to be a Mujtahid?

The clear and frank answer to the question is a yes; but a mujtahid is indebted to the Revealed Law and does not take advantage of the innocence of the Muslims. The man in this time who should make such a claim of ijtihad is the same claim as that of Musailamah the Liar, Al-Aswad al-`Ansi, Sajjah the false prophetess and others who claimed prophethood.

Whoever intended to head towards ijtihad must leave rest and refreshment, the constant enjoyment of women and children, must enter all the lands in order to gather the details and principles laid down of the Sunnah - in all of its pure forms and ways - in order to know how to extract the rulings from the Sunnah and do other things besides.

Once you understand all of this that I have mentioned to you, after checking you will realise that no one should turn to the words of any claimant like the one mentioned in the question. No! No one should leave the illuminated light that they have been given and go to the darkness that person is bringing.

We knew before that this man is astray and leads others astray due to his lack of knowledge regarding the different means and principles of ijtihad, so much so that he violates the sound principles of Consensus and Analogy. Indeed such a violation is the end result of a bankrupt mind and individual.

Whoever claims the rank of ijtihad, then proof should be sought from him and whether he can bring it. It is necessary that this should be done and it should be strong and harsh in order to teach a lesson to

him and others like him. This is especially the case in regard to his attacking the first three generations of the Ummah and the luminaries among the scholars in his claim that acting by the books of fiqh is not permissible.

-4-

## The Question Pertaining to the Conditions of Ijtihad

You should know that the mujtahids have four abbreviated types: 1) the absolute mujtahid, 2) the mujtahid in branches of principles, 3) the mujtahid in branch of principles or 4) the mujtahid in the branches. The speech of this ignorant person and the other fool like him who claims absolute ijtihad should take head of the words of Ibn Hamdan, one of the Imams of our madhhab [tr. note: taken from The Expounder and the One Asking for the Ruling (tr. note: Ar. *al-Mufti wal-Mustafti*), pp. 14-16]:

The absolute mujtahid is the one who is independent in deriving and knowing the judgements of the Revealed Law from the Proofs of the Revealed Law, both general and specific, the rules pertaining to Hadith and not a lot of fiqh. No, rather he should know it from the Book and the Sunnah and what is connected to the judgements. He should know the verses and statements that are literal, metaphorical, commands, prohibitions, general and requiring clarification, explanatory, decisive, allegorical, specific, general, absolute, restricted, abrogating and abrogated, permitted, that which is permitted by other things.

He must know the Sunnah, what is authentic, the baseless, mass transmitted, singularly narrated, the attributed, the documented, the concurrent and the interrupted. He should also know the Consensus and the Differed in matters regarding the issues connected to the fiqh rulings in every hamlet and urban abode, the difference between evidences and doubts raised using ayat, analogy and its conditions and what is connected to it, Arabic as it is understood and handed down in al-Hijaz, Sham, Yemen, Iraq and the area around the Arabs, along with other matters besides that one.

I say in closing this off that whoever should try to take the mantle of absolute ijtihad in these times or undertake it himself is making an impossible attempt and undertaking a quest to lead himself astray and into falsehood. Allah is the Protector in all truth.

-5-

## The Conclusion

The main thing necessary for the laymen is that he does not turn his attention to the statements of this rebellious sinner. Rather the laymen should flee from that person, his statements and follow one of the Imams of the four madhhabs handed down who have exerted all energy and might into deriving rulings, becoming depended upon sources of authority for the people. There is not any one in the Ummah that leaves from their words and there is no dispute in this at all to any person that affirms Allah and His Prophet.

Every Imam and Faqih is required to negate and push people away from anything like this astray innovator and fool who will lead others astray. Indeed the Ummah has documented the madhhabs in the best way and clarified them in the most noble manner. What does this ignorant fool know about the Book and Sunnah?!

What does he know about the Imam Ahmad ibn Hanbal, may Allah be pleased with him, when he said, "The number of authentic hadith from the Messenger of Allah, peace and blessings of Allah be upon him, total 700,000 in number." This is still high even if Imam Ibn Al-Jawzi cited other reports and channels of transmission.

Imam Ahmad, may Allah be pleased with him, answered 60,000 issues and questions by citing the reports when he said, "It was narrated to us," or with the statement, "We were informed." This is the same matter Imam Yahya as-Sarsari pointed to in his poetry when he said [tr. note: taken from *Diwan us-Sarsari*, pp. 450-457],

*He has answered 60,000 questions and queries in truth*

*Using the hadith handed down, not merely pages as proof!*

Imam Ahmad ibn Hanbal encompassed the Sunnah just as was said by Al-Hafiz Ibn Hajar al-`Asqalani and this was not said or claimed re-

garding anyone else. That which the people memorised was only part of that which he had memorised as was stated and indicated by Jalal ud-Din as-Suyuti in his book, *The Uttermost Boundary*. Now consider the present danger of making taqlid of some fool and astray innovator to the exclusion of the four Imams. And Allah knows best.

## The Letter of Shaikh Shihab ud-Din al-Mannini as Affirmation of the Answer given by Imam Muhammad ibn Al-Hajj Ahmad As-Saffarini

Imam Shihab ud-Din al-Mannini said the following:

Praise be to Allah, the Exalted. The answer given by my student is upon the way of truth, following the methodology of righteousness and is the noblest way of answering. What would strengthen it is the statement of Al-`Izz ibn `Abdus-Salam when he answered a question brought to him,

As for depending upon the books of authentic fiqh that have been authentically narrated, the scholars have agreed in this time upon the permissibility of depending upon them and using them as authorities as trustworthy principles and things have resulted from them just as what results from an authentic narration.

So by this same principle, the people have depended upon popular books of grammar, syntax, medicine and other sciences as it is the result of someone trustworthy writing it and it is far from being led astray.

Whoever believes that the people could agree upon an error in this regard is actually the one who is in more error than them. Had it not been permissible to depend upon the books of those people, all the sciences and principles connected to them would have been nullified in many instances.

The Prophet Muhammad, peace and blessings of Allah be upon him, would often refer to doctors, while their books are only taken at their source from the unbelievers; however when it can be established that there is no grave errors in these texts, then the writings may be depended upon for use. The same holds true for using books on the language of Arabic in order to understand the poetry while they are written by people that are trustworthy; by trustworthy it is meant that there are no grave errors in them.

However when you think about the statement made by this person about following the books of fiqh, you immediately realise that the statement of the claimant is actually built on the arguments used by the Shi`ah. These Shi`ah forbid taking the branches of the Revealed Law from anyone other than someone infallible.

They then claim infallibility in their own way for themselves and leaders and they do not consider it permissible to follow Imams besides their own. Allah, Glorified and Exalted, knows best.

## Appendix B:
### Imam Sulaiman ibn `Abdul Wahhab's Repentance?

At the conclusion of this text, it is manifest and obvious to those who have read it (Salafi or not) that these words were the earliest written treatment of Muhammad ibn `Abdul Wahhab and his group. This has posed the greatest threat to Salafiyyah as an organisation and also to its hold on its followers. Salafi leaders have taken two approaches in dealing with Orthodox responsa literature:

1) *General.* Salafiyyah moved with great speed in their attempt to cover up these documents, destroy them and obfuscate their memory. Members of the organisation often react with shock and surprise when they find such a hefty and abundant amount of literature written by contemporaries of Muhammad ibn `Abdul Wahhab. Rather than deal with this fall out and face relentless questioning, the leaders of the Ikhwan have often moved to shut down conversation by depriving their followers of reading divergent opinions. The control is so complete that when books are released casting doubt on the organisation, members ask their leaders *first* about the

author and the contents before reading the book. However, if the books are not accepted and are censored by the leadership, how could they read them and then impart a well balanced position to their followers? The answer is that they have not read these documents and they take a blanket approach to condemnation of the texts (the followers in turn then practice self-censorship and thinking finishes).

2) *Specific.* This is often used as the 'back up plan' of the organisation. When confronted by followers who have come into contact with the literature, the organisation is not able to answer them with any meaningful rebuke that would satisfy someone now entertaining doubts. The only option that remains is to claim that the opponent repented and joyfully entered the organisation after seeing the error in his ways. This method has been the preferred choice of Salafi leaders in dealing with uncomfortable questions from inquisitive followers who have come into contact with contrary opinions. Imam Sulaiman ibn `Abdul Wahhab is the chief example in question.

Upon his capture in 1190 AH, Imam Sulaiman ibn `Abdul Wahhab, may Allah have mercy on him, was taken in chains and tortured. He died in the Salafi stronghold of Ad-Dir`iyyah in the year 1209 AH,[683] having outlived his younger brother by some 3-4 years. All historical accounts are agreed upon this fact.

Some Salafi leaders have gone further than this and insisted that Imam Sulaiman ibn `Abdul Wahhab repented upon being brought in chains to his brother or perhaps just before his capture. Ibn Baz,[684] former leader of the religious wing of Salafiyyah, says the following:

Then the truth became manifest to Sulaiman ibn `Abdul Wahhab and he repented to Allah and came with a delegation to his brother, shaykh Muhammad, may Allah be

pleased with him, in Ad-Dir`iyyah. Sulaiman resided there until Allah took him just as has been mentioned by Ibn Bishr in his text `Inwan ul-Majd in the entry under year 1190. [685]

The origin of this oft repeated claim can be found in the writings of `Abdul Latif ibn `Abdur-Rahman ibn Hasan Ala Shaikh.[686] It was reported by him that Shaikh Sulaiman ibn `Abdul Wahhab repented of opposing his brother and then sent a letter to his brother stating as such. The repentance read:

This is from Sulaiman ibn `Abdul Wahhab to the brothers, Ahmad ibn Muhammad At-Tuwaijiri along with Ahmad and Muhammad, the two sons of `Uthman ibn Shabbanah:

Peace be upon you and the Mercy and Blessings of Allah be with you. As for what comes next,

I praise Allah the Exalted and write to you saying that there is no god but Him. I mention to you what is from Allah and necessary for us and you in knowing His Religion and what His Messenger came with to us from Him. He gave us sight after blindness and saved us from astrayness.

I mention to you after you came to us in Ad-Dir`iyyah and the fact that you knew the Truth in its' way and judged by it. Praise be to Allah who gave you the Truth and salvation and good manners in your gatherings when you came to us. All of what came to us is from the praise of Allah and you shall be rewarded, Allah be praised for that. I have written two messages to you after this time so that I can mention to you our affair and come into your presence on this issue.

Yes, dear brothers it is well known to you what took place from us in that we were opposing the truth, following the path of Shaitan and fighting against the followers of the ways of the Truth. [687]

The text is substantially longer than this dealing with the topic of jihad and such but the main issue was these first lines. As discussed, this text was quoted by `Abdul Latif ibn `Abdur-Rahman ibn Hasan Ala Shaikh. The problem is that he could not have possibly received this document or text from his father as `Abdur-Rahman ibn Hasan,[688] was born *after* the capture of Imam Sulaiman ibn `Abdul Wahhab and **not** *during*.

We also know through independently verified historical documentation – Salafi and otherwise – that Imam Sulaiman ibn `Abdul Wahhab was captured, tortured and was in chains when brought to Ad-Dir`iyyah.

It is highly unlikely that a repentant man who believed in Muwahhidun precepts would have to be taken from the battlefield in chains. The only other source we have for this "repentance letter" is Muhammad Bashir As-Sahsawani[689] in a poorly written work,[690] which was then slavishly copied in style and composition by Sulaiman ibn Sahman[691] in his text on the topic.[692] The real question for any serious researcher is how this measures up with all historical literature that we have on the topic.

## Historians Have Their Say

What have historians said about this issue? How was Imam Sulaiman ibn `Abdul Wahhab presented within their texts? We will start with the only two historians that advance the documentation about the "repentance" of Shaikh ul-Islam Sulaiman ibn `Abdul Wahhab.

The first Salafi historian, Hussain ibn Ghannam,[693] mentioned Imam Sulaiman ibn `Abdul Wahhab's arrival:

> It was in the year 1190 that the people of Munaikh and Az-Zulfa came to shaykh Muhammad ibn `Abdul Wahhab and the ruler, `Abdul `Aziz ibn Sa`ud in the city of Ad-Dir`iyyah to give greeting and also renew their covenant of contract. Among the group was Sulaiman ibn `Abdul Wahhab – brother of the shaykh – and he was established and domiciled in Ad-Dir`iyyah.

The shaykh met him with acceptance and honour and was good to him. He spread out all of his means and wealth to him. Indeed this is how the shaykh was with every person that came to him.

Due to this action of his, it was a cause of salvation for Sulaiman ibn `Abdul Wahhab, the testimony of his faith, his repentance and affirmation against himself by what he had done. Sulaiman died while being in covenant with him and he was in a state of pleasure with Muhammad ibn `Abdul Wahhab.[694]

After the works of Hussain ibn Ghannam, the next most authoritative source for the movement, its doctrine and growth was `Uthman ibn `Abdullah ibn Bishr,[695] who lived during the rule of Sa`ud ibn `Abdul `Aziz ibn Muhammad[696] and he stated:

When the year 1190 arrived, a group from Az-Zulfa and Munaikh came to Muhammad and `Abdul `Aziz ibn Sa`ud. One of those among the group was Sulaiman ibn `Abdul Wahhab. Deference was shown to him by shaykh Muhammad ibn `Abdul Wahhab and `Abdul `Aziz and he and his people stayed in Ad-Dir`iyyah. He and all with him were based and established there with wealth and sustenance until Allah the Glorified caused him to die.[697]

Perhaps before continuing, the following point is worthy of mention. Even if it was to be granted that the assertions made in the aforementioned quotes are correct, there is still no mention of the "letter of repentance" purported to have been written by Shaikh ul-Islam.

The historian Hamad ibn Muhammad ibn La`bun[698] - himself an inhabitant of Najd – made no mention of the "incident of repentance" or the "letter of repentance." What he does mention is that he was taken from the battle field and brought to Ad-Dir`iyyah in chains by force.[699]

This narration has a biting veracity as the author was alive during these events and also quotes from eye witness accounts. This is not what we receive in the largely celebratory accounts of Ibn Bishr and Ibn Ghannam.

Imam Muhammad ibn `Abdullah ibn Humaid An-Najdi,[700] quotes from his uncles (eye-witnesses) and others regarding Imam Sulaiman

and makes no mention of the Imam's repentance or letters reporting it. Rather, he maintains the historical point that his uncles reported to him (i.e. that Shaikh ul-Islam opposed the movement unto death). He then goes on to quote the son and grandson of the Imam and their scholarly lineage.[701]

As for the historian – namely, Imam Ibn Humaid An-Najdi – neither his uncles, the son and grandson of Imam Sulaiman and the scholars that lived after him (i.e. Imam `Alawi al-Haddad, `Abdullah ibn Dawud Al-Basri, et al) narrate or make any reference to such an incident, something that would have severely hampered their resistance. As the chief judge of Arabia and one of the three main leaders of the jihad against Salafiyyah, Imam Sulaiman's repentance and call to surrender would have lead to an early capitulation and conquest of the Peninsula. Rather, what we find instead is sustained guerrilla warfare, the shelling of Makkah and Madinah to force them to surrender and the halting of the Hajj in an attempt to change the doctrine of the people.

`Abdullah ibn `Abdur-Rahman ibn Salih Bassam (henceforth referred to as Al-Bassam)[702] stated the following about Imam Sulaiman ibn `Abdul Wahhab:

> Sulaiman remained firm upon opposition to the Salafi Call and its companions and was only brought to submission under its authority and power. The message which is attributed to him is attributed to him with the goal of having a good opinion of him and stopping the cursing of his children who were pious scholars. This claim is also made in the goal that it is a refutation of the enemies of the Salafi Call. These people that fled from the Call could be shown this letter as a proof that the nearest of them in companionship has left their ranks. This letter is claimed for other purposes as well. [703]

Al-Bassam goes on further to cite the fact that Imam Sulaiman had always been at war with the call of Muhammad ibn `Abdul Wahhab along with the other scholars of his time and none of them ever left their position. [704]

Indeed the only followers of Muhammad ibn `Abdul Wahhab were his students.[705] Al-Bassam also points out the fact that the "letter of repentance" contains a statement – attributed to Imam Sulaiman – purportedly asking Allah to "have mercy on Muhammad ibn `Abdul Wahhab," a type of eulogy only used for the dead.

This would mean that the letter was composed after the death of Muhammad ibn `Abdul Wahhab. This would undermine the entire foundation of what Ibn Bishr and Ibn Ghannam – both born after 1190 and not quoting any eye witnesses to the events under discussion – set out in their respective works.[706]

Also remember the fact that Ibn Bishr is merely a more expansive commentary of Ibn Ghannam. Thus in reality you are only receiving one source for the "repentance" account while some 10 or more accounts make no mention at all of the matter.

Ibrahim ibn Salih ibn `Isa[707] made no mention whatsoever of the "incident of repentance" or the "the letter of repentance."[708] The only thing mentioned is the death of Imam Sulaiman ibn `Abdul Wahhab. Let the reader keep in mind that this author has access to the same sources already cited and more and does not consider it noteworthy to conclude it.[709]

The Arabian historian Muhammad ibn `Umar Al-Fakhiri[710] narrated nothing in his text regarding either a letter or repentance from Shaikh ul-Islam Sulaiman ibn `Abdul Wahhab.[711] Like all other authors, the only statement narrated was the death of the Imam.[712]

Anyone able to look at the stylistics of the Arabic in Divine Lightning and the "letter of repentance" will be able to notice a dialectical, syntactical and even a thematic difference between the two documents, both allegedly completed by the same person in the same year.

Those who read carefully and check all documentation on the topic can tell that the "repentance" and "repentance letter" claims came

much later and possess the very hallmarks of anachronism, historical revision and crass redaction. The true and devout Salafi reader needs to think for him or herself and consider the eternal consequences of the beliefs mentioned by Shaikh ul-Islam, Sulaiman ibn `Abdul Wahhab.

There is no shame in not knowing about something or having been deprived of the truth. The shame comes when you fail to act after knowing the truth and having been bathed in its light. It is my sincere desire that this work has provoked thought.

The discussion regarding Salafiyyah as an organisation was to draw attention to its falsehood, not castigate or belittle its followers; for they, like all others in need of guidance, only joined with the understanding that they were upon firm guidance. It is their leaders that shall bear the consequences for this deception.

Dear reader: as you now know and can comprehend, think and research on the topic. I ask that you read this text thoroughly, maybe three times. I read the books of your greatest teachers at least three times each. I only ask that you return the courtesy for just one book.

## Appendix C:
## In Memorandum

It is at this time of darkness, stillness and utter confusion that we finally can realise the loss of one of the greatest heroes the Muslim

world has known. Deceased for the past 227 years, his mark has not diminished by the passage of time. We stare back through the corridors of time and find one door open, leading to the life of Shaikh ul-Islam, the Imam, Sulaiman ibn `Abdul Wahhab.

No matter what type of judge history is deemed to be, it has in this case given the best ruling on this title of Ahl us-Sunnah wal-Jama`ah, or in English what is known to us as Muslim Orthodoxy.

Imam Sulaiman, in spite of his incarceration and death in captivity, comes from the passages of history, free from any earthly shackels. He had long ceased being known as a 'shaikh.' Imam Sulaiman wasn't just a part of Muslim Orthodoxy. He *was* Muslim Orthodoxy, the living manifestation of what it means to be upon the majority. He was and is the living manhood of Muslim Orthodoxy.

Leaders, compromisers, cowards, well wishers of every hue today will feel that it is their responsibility to tell us that we should dispense with such scholars. "This is intolerance," they say. "The Ummah must focus on unity and this man spells disunity." Perhaps we should direct the question to them in a way in which they can understand the man whose book lies in our hands. Like Imam Sulaiman, did you ever see your teachers murdered or beheaded? Had you witnessed scores of laymen put to the sword or entire cities labelled as disbelievers? Did you ever fight for the survival of Islam by force of arms?

For if you did, you would realise the urgency of preserving this written record, this testimony of an eye witness to corruption and a resister and objector to all abominations.

No, Imam Sulaiman was most certainly not a man of compromise. He could only be what he had been taught to be: Muslim Orthodoxy. This very attitude, disposition, theological colouring that he embodied is one which represents the very hallmark of Orthodoxy.

Counting from Shaikh ul-Islam Sulaiman ibn `Abdul Wahhab all the way back, we find footstep followers, willing servants who faced martyrdom all the way to the greatest of the Students of the Students of the Companions, Imam Ahmad ibn Hanbal. Imam Sulaiman is not to be condemned for his stance. Rather, if one finds him reprehensible, all of Muslim Orthodoxy is to be condemned, for it is they whom he represents, radiates and speaks on behalf of in the preceding pages.

And if the scholarship of old is to be considered a grove of trees, Imam Sulaiman is but one of these great and mighty oaks. What of the other trees? I mention those like Muhammad ibn Ahmad as-Saffarini, `Isa al-Qaddumi and the others. These two and the galaxy of scholarship will have to be discarded if Imam Sulaiman is to be condemned; but we cannot condemn him. We need him. We are *him* and he is *us*. What of his legacy? There are so many who claim lineages to him or theological relations. These people are seeds from the tree of knowledge that the Imam truly is to Islam. Names of such celebrated authors as `Abdullah al-Qaddumi, Hasan ash-Shatti, `Abdullah al-Basri, Muhammad ibn Fairuz al-Hanbali, `Alawi al-Haddad, `Abdul Ghani al-Lubadi, Mahmud al-`Imbatawi, Musa al-Qaddumi, Mustafa ash-Shatti, Muhammad Salim al-Kurdi can hardly be called lukeward, mediocre or average personages.

They came to know, as we know now, that this man was a sage. He was not a product of his time, but he was a unique *sign of his times*. He was determined to defend Islam with his heart, his tongue and then finally his hands by active resistance. His resistence was to forever continue to preserve the understanding that there are not islams, but one Islam. There is no room for cults, innovations, cursed creeds and ideas that take one out of the presence of Allah.

No, he stood against all forms of compromise, universalism, religious and moral relativism. There is a right. There is a wrong. Islam under-

stood by Muslim Orthodoxy is what is right; he held it worthy to write, fight and die for this absolute truth. He did this for us, the laymen and laywomen who look to the scholars for the truth, count on them to tell what is righteousness, no matter how bitter the taste. It is in this position that he stands.

On that great day to come, when all scholars are gathered, we ask Allah that we see him in their ranks and know him. Just as we desire to know him on that day is how we should know him today. Shaikh ul-Islam Sulaiman ibn `Abdul Wahhab is neither 'my shaikh' nor 'your shaikh.' Indeed, let us all know that he is 'our Shaikh.' He is part of the public treasury of Muslim Orthodoxy, so let us share him and live by his message. He wanted nothing more and nothing less than to be remembered by his people for one thing: a scholar dedicated to the truth.

## A Word to a Salafi

There are many who are coming alive in Allah after being dead and buried in the dark grave of Salafiyyah. Exuberant and joyous in the knowledge that they can have a meaningful relationship with Allah and not have to mistrust other Muslims, they are also weary of the journey from evil to righteousness, falsehood to truth.

Many of them had to do extensive research in order to come to the conclusion that Salafiyyah was not a guarantee for the Paradise, and that it was a false hope. They did not have access to this work, which is now in your hands.

Indeed, you are fortunate to have this in the English language, by the Glory of Allah. After realising the futility of following leaders and one-dimensional understanding of the Qur'an and Sunnah, it is time

to make a new life. Repentance can be made with many words and in many ways.

Some find it hard to find the words to express sincere remorse after being involved with this cult. We have, therefore, endeavoured to provide you with the following prayer.

It is not compulsory to do it, to pray it in this manner or to use these words. Repentance is to be done by praying two raka`ah of sincere repentance to Allah. You do not have to say these words. Some feel comfortable in voicing their feelings aloud and openly cleansing themselves as well, and it is for them that we have provided this little prayer.

*Allah! I beg Your Forgiveness for being involved with a cult. I know that Salafiyyah is wrong and is not what You had revealed in Your Book or on the tongue of Your Messenger. I, therefore, reject it and ask Your Guidance to help me to have a more fulfilling relationship with You, and friendship with the Orthodox Muslims. Allah! Help me and guide me.*

*Amin!*

Remember that the Prophet, peace and blessings of Allah be upon him, said, **"The one who repents from sin is like the one who has no sin."**[713] You are starting over with a clean slate from Allah, Glorified and Exalted. From that moment, you should make a conscious effort to do the following things.

**a.** Have a good opinion and understanding of Allah. For so long, you thought that Allah was judging your worth by the deeds that you did with some organisation, but the opposite was true. He was looking at your intention in those deeds and your heart. Be cheerful in that and know that Allah is rewarding you with your intention, which gives worth to your deeds. The Messenger of Allah, peace

and blessings be upon him, said, **"Actions are only by intention."**

b. Begin to study your faith systematically (hopefully, you can find a trustworthy teacher or group of believers for more companionship and intensive study). Refer to the Qur'an and Sunnah often, learning and looking for the true meaning and not searching out 'proof texts' and 'daleel' to refute others.

c. Attempt to find people who will teach you or refer you to texts that teach systematic Orthodox creed. Do not be afraid to reach out to other Muslims. Check with them, and they will either be able to help you, or maybe direct you to someone who can assist you.

d. Try to also find companionship in others who have been affected as you have been.

e. If you have attacked other Muslim brothers and sisters, be it by abusing their honour or accusing them of innovation or kufr, apologise to them. This can be done directly, but if you cannot reach them, convey it through a letter, email, voicemail or whatever means you must take.

f. If you have cut family ties, go and ask them to start again. Take back your statements about their being in innovation or kufr and shirk. Make a conscious effort to improve things.

g. Integrate back into the Muslim community, attending the masjids of other Muslims. Try attending a different one each Friday, keeping a good opinion of them. If you see

things that you do not understand, ask, but do not condemn.

h. Those whom you introduced to Salafiyyah have a right upon you that you tell them the truth about Salafiyyah and the path on which they are heading if they should continue in this movement.

i. In the event that you have physically assaulted anyone, ask them to forgive you for the sake of Allah and to remember you in their prayers. You should be sincere in trying to rectify things. It will be difficult, but people will honour your sincerity.

j. Some of those who leave Salafiyyah become bitter upon leaving the organisation. This is due to their realisation that they have been deceived. Resist that urge. Salafis are not the enemy; it is Shaitan and the theological organisation that he formed, known as Salafiyyah, that is the enemy.

k. Upon leaving, you may at first feel a lot of sorrow, having lost some of your loved ones, friends and members in the organisation. This is a normal feeling. Do not go into the pit of depression. Always remember, Allah has a plan and He guided you.

## Hanbali Text Society Publications

The Hanbali Text Society (HTS) was established and is dedicated to:

- striving to proclaim the word of Allah and present the creedal belief of Muslim Orthodoxy as known from the generations before from the Qur'an and the Sunnah, as well as the agreed upon texts transmitted through the centuries;
- translating classical Islamic texts from Arabic into English for those Muslims in the West to benefit from in their daily life;
- proclaiming the blessings of the Muslim Ummah (community) and its rich heritage from the four legal schools;
- endeavouring to adhere to the way of the first three generations and those who trod their path, by following an unbroken chain of transmission for the last 1,300 years, encompassing the overwhelming majority of the Muslims and their scholars;
- endeavouring to support and foster the scholarship of Muslim Orthodoxy;
- providing spiritual advice to the unsaved;

- organising outreach programmes for Muslims trapped in cults;
- supplying an alternative to rigid legalism by striving to give balanced, Orthodox Islamic spiritual principles passed down by the Muslims through the millennia;
- encouraging other Muslims towards renewal and positive action, based on the above points.

## What is HTS?

HTS Publications is a group of affiliates, comprised of brothers and sisters from the United States, United Kingdom, Persian Gulf and Canada. They are organised as a loose network of affiliates with a chief coordinator who organises articles, lectures and activities, enabling the organisation to spread awareness of itself as well as the cults that are in the world.

HTS Publications believes in delegating and dividing responsibilities equally, according to the ability of the participants. This means that someone who is a typist should have the same responsibility and workload as a programmer or someone who compiles leaflets. At the organisation, everyone has a contribution to make, based on their own skill and professional expertise. All those involved are able to do so.

## Is HTS a Sect or Idealogical Movement?

HTS is not an ideological movement. It is a publishing group that translates classical Islamic works, particularly from Hanbali scholars, into the English language with modern idiom, so that contemporary English speakers can understand the texts as well as benefit from the knowledge therein. SOCSS, the subdivision, is also not a movement either, but an outreach group to cults. The mission of that organisation

is to reach out and provide information to those lost in cults and other movements that Shaitan has used to dominate the human soul.

The SOCSS subdivision aims to publish books through HTS that mainly focus on cult outreach, salvation, miracles, the spiritual gifts given by Allah and the sanctity of righteousness and correct faith.

We ask all those who are interested in the organisation as well as the cult outreach that they pray for us, as supplication is always the best form of assistance and gives the most long-lasting effect in this life and the Hereafter.

HTS Chief Co-ordinator
htspub@yahoo.co.uk

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To the cultists or those on the fence: Read, examine. You can no longer ignore this situation. You now have both sides of the situation in front of you. Choose carefully. Your eternal salvation may depend on it. Finally, to all the scholars who were murdered or are being murdered, who have been incarcerated or are incarcerated, because of this terrible calamity. Thank you for your sacrifice, your struggles, your patience. You are truly the inheritors of the prophets, peace be upon them.

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[1] 210-275 (AD 824-889). He is Abu Dawud Sulaiman ibn Ash`ath As-Sijistani. One of the great Imams of Hadith and one of the main scholars of the school after the Imam, his *As-Sunan* is one of the most important books of hadith for its authenticity,

brevity and discussion on the transmitters. Please see the oldest collected biography on Abu Dawud: *Tabaqat ul-Hanabilah*, vol.1, pp. 153-155

[2] 195-256 (AD 809-870). He is Muhammad ibn Isma`il ibn Ibrahim ibn Al-Mughirah Al-Bukhari. Major Imam in Hadith, he was in later life tested with the accusation of believing the Qur'an to be created. He would go to his Imam and state his entire theology as proof of the opposite and be buried next to him in the cemetery of Hanbali scholars. Regarding the fiqh scholars of the madhhab, he said of them: "I heard some of my companions in the school saying, 'When he discussed his birth, Imam Ahmad ibn Hanbal said: My mother was pregnant with me when she moved from the city of Marw to the city of Baghdad.' "

Please see the oldest collected biography of Al-Bukhari: Abul Hussain Muhammad ibn Muhammad's *Tabaqat ul-Hanabilah*, vol.1, pp. 254-259; Salih Al-Baghdadi's (the eldest son of Imam Ahmad) *Sirat ul-Imam*, pp. 24-26; Muhammad ibn Muhammad As-Sa`di's *Al-Jawhar ul-Muhassal*, pp. 4-5

[3] d. 261 (AD 875). He is Muslim ibn Muslim ibn Al-Hajjaj Al-Qushairi An-Naisaburi. One of the premier students of Imam Ahmad and a source for his madhhab, he authored his text *Al-Jami` us-Sahih* text that became the second most popular hadith book after his death. Please see the oldest collected biography of Muslim: Abul Hussain Muhammad ibn Muhammad's *Tabaqat ul-Hanabilah*, vol.1, pp. 311-314

[4] d. 260 (AD 874). He is Abu Bakr Ahmad ibn Muhammad ibn Hani' Al-Iskafi. Please see the oldest collected biography of Abu Bakr Al-Athram: Abul Hussain Muhammad ibn Muhammad's *Tabaqat ul-Hanabilah*, vol.1, pp. 65-71

[5] d. 275 (AD 888). He is Ahmad ibn Muhammad ibn Al-Hajjaj ibn `Abdul `Aziz Al-Marrudhi. One of the students of Imam Ahmad that narrated theology, hadith, fiqh and many other affairs, he witnessed the Inquisition launched by the Abbasids against Orthodox theology and witnessed the victory of the Imam. Please see the oldest collected biography of Abu Bakr Al-Marrudhi: Abul Hussain Muhammad ibn Muhammad's *Tabaqat ul-Hanabilah*, vol.1, pp. 57-62

[6] d. 280 (AD 893). He is Harb ibn Isma`il ibn Khalaf Al-Kirmani. Please see the oldest collected biography of Al-Kirmani: Abul Hussain Muhammad ibn Muhammad's *Tabaqat ul-Hanabilah*, vol.1, pp. 136-137

[7] d. 292 (AD 905). He is Ahmad ibn `Ali ibn Sa`id ibn Ibrahim. Please see the oldest collected biography of Abu Bakr Al-Marwazi: Abul Hussain Muhammad ibn Muhammad's *Tabaqat ul-Hanabilah*, vol.1, pp. 52-53

[8] 1299-1388 (AD 1882-1968). He is Muhammad Fu'ad ibn `Abdul Baqi ibn Salih ibn Muhammad. Born in one of the villages of northern Egypt and raised in Cairo, he studied hadith, poetry, Qur'an, French and English. He came with the novel idea

of numbering the Ahadith and chapters of *Al-Jami` us-Sahih* of Al-Bukhari. This was followed by printing houses when disseminating Al-Bukhari's *Al-Jami`* and commentaries on it and then it began to be done on the collection of Muslim. Please see Az-Zirkali's *Al-A`lam*

[9] b. 1351 (AD 1932). He is Salih ibn Ahmad ibn Salih Ash-Shami Ad-Dumi Al-Hanbali. He was born in the year 1351 in the noble hamlet of Duma – the land of the marja` people of Sham – and began his first studies with his father, Imam Ahmad Ash-Shami – who was a marja` in his own time. The first studies of Imam Salih were connected with Qur'an, Hadith, fiqh and the affairs of the heart. The Imam attended the same school as his younger brother, the marja` Imam `Abdur-Rahman Ash-Shami and then upon graduation went back to teaching in Duma and was granted marja`iyyah not long after founded an institution. As the author or editor of more than 100 books, the Imam has sought to write in a concise and pleasant manner so as to encourage rather than castigate the reader. This biography was taken from www.meeraath.wordpress.com.

[10] He reigned 1204-1222 (AD 1789-1807).

[11] AD 1701-1704

[12] 51 BH-11 (AD 570-632). Primordial prophet before the ages, shepherd, rectifier of good, merchant and constant preacher, he was the final prophet sent to all humanity before the end of the age. He had been prophesied and expected by all the prophets and messengers, peace be upon them, from the beginning. He lived the first 40 years of his life in Makkah, but 13 years into his prophetic mission, due to persecution, he was commanded by Allah to leave for the city of Al-Madinah, and continued preaching his message. Eventually, the whole of Arabia and indeed all domains that would listen, heard his message. His message of salvation has inspired 12 civilisations, three empires, seminaries, hospitals and the bedrock that most mathematics, science and other schools of higher learning depend on today. Please consult the entire lifestory of the the Prophet in Imam Ibn Hisham's masterpiece, *As-Sirat un-Nabawiyyah*

[13] Please refer to *Al-Jami` Bain As-Sahihain*: Al-Bukhari and Muslim, vol.4, Section 6: *Maqsad ul-Fitan*, pp. 530-538.

[14] Please refer to *Al-Jami` Bain As-Sahihain*: Al-Bukhari and Muslim, vol.4, Section 6: *Maqsad ul-Fitan*, pp. 530-538.

[15] Ar. *Sahabi*. According to the first three generations, this is someone who met, knew the Prophet Muhammad, peace and blessings of Allah be upon him, and died

upon Islam. There were some 124,000 companions, a large number of them being women. Imam Ahmad ibn Hanbal's *Usul us-Sunnah*, p. 5-6

[16] Please refer to *Al-Jami` Bain As-Sahihain*: Al-Bukhari and Muslim, vol.4, Section 6: *Maqsad ul-Fitan*, pp. 530-538.

[17] Please refer to *Al-Jami` Bain As-Sahihain*: Al-Bukhari Muslim, vol.4, Section 6: *Maqsad ul-Fitan*, pp. 530-538.

[18] AD 1699

[19] 1080 (?)-1153 (AD 1668-1741). One of the premier scholars of the Najd region of the Peninsula, Imam `Abdul Wahhab was a master of fiqh, Qur'anic commentary as well as Tasawwuf and other sciences. Born and raised in Al-`Uyainah, he was a reviver and rectifier of the Sufi tariqahs of his time, purifying them from some of the innovations that had crept in over the years. Although being multitalented in many different fields, as is the case with most followers of the Hanbali School, he was a meticulous and erudite master of theology and principles of creed, leaving behind a legacy for his students. Please see *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah,* pp. 275-277.

[20] d. 1209/10 (AD 1796). The grand theologian, the spiritual master, the defender of the faith and the leader of the Hanbalis as passed to him by his father, he was hailed as Shaikh ul-Islam by the Ottomans and his people. This is the highest religious office that a scholar can hold in Islam, signifying that they have all the prerequisites to be considered a master of all 18 sciences of the Shari`a. The Imam wrote five or more books in different disciplines, most of them focusing on heresiology as well as clarifying the different matters of the Orthodox creed. Please see *As-Suhub ul-Wabilah*, pp. 275-277

[21] This is the ancient name for the land that is now comprised of the countries Syria, Jordan, Lebanon, Israel and Palestine.

[22] 1099-1182 (AD 1688-1768). Born into a family of Shafi`ii and Zaidi fiqh, but with Mu`tazilah creed, he studied under his father and other personalities in his own city and continued after relocation to Sana`a, the capital of the then unified Yemen. In his early years, he began to fall away from the Orthodox faith and practice. He started by stating that the Muslims had not only fallen away, but most of them had rejected faith by committing idolatry. He then established his own fiqh, creed and the like. The summation and rallying point came from his text *Tathir ul-I`tiqad `an Adran il-Ilhad* (The Creed's Purification from Filth's Desecration), pp.36-38, where this methodology was laid out in plain and chilling terms. Please see *Tathir ul-I`tiqad `an Idran il-Ilhad*, pp. 5-9

[23] 661-728 (AD 1263-1328). Scholar in many disciplines, this particular figure had more than seven foundational issues in which he was divergent from the Orthodox creed. He and his works were corrected by his contemporaries and also most of his students. However, Muhammad ibn `Abdul Wahhab and his followers built their creed on these divergences. Ibn Rajab Al-Hanbali's *Adh-Dhail `ala Tabaqat ul-Hanabilah,* vol.3, pp. 320-335; Ibn Humaid's *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah,* vol.2, pp. 675-680 (Bakr Abu Zaid interpolations)

[24] Ar. *Majmu`a Fatawa*

[25] From the scholars who taught him, such as `Abdul Wahhab An-Najdi, Muhammad Hayat As-Sindhi, Muhammad ibn Sulaiman Al-Kurdi and Muhammad Al-`Afaliqi, there is no record of them holding him in the position of or authorising him to give rulings as an expounder, jurist or judge. There is in fact no case of any contemporary of his, other than his own sons and adherents, holding him in the post of a scholar in any field. *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah*, vol.2, pp. 675-680 (Bakr Abu Zaid interpolations); *Misbah ul-Anam*, pp. 1-25

[26] AD 1737

[27] cf. *`Aqidat ash-shaykh Muhammad ibn `Abdul Wahhab as-Salafiyyah*, by Salih ibn `Abdullah ibn `Abdur-Rahman, pp.112-113; 484-489. This is a salafi biography of their teacher.

[28] This was around the year 1153 (AD 1740).

[29] d. 1179 (AD 1765).

[30] *`Aqidat ash-shaykh Muhammad ibn `Abdul Wahhab*, pp.503-507

[31] Ibid, pp.118-138

[32] Hamad ibn Nasir ibn `Uthman Mu`ammar, student of Muhammad ibn `Abdul Wahhab, stated his master's teaching when he said, "There are those who think that the meanings of the texts regarding the Attributes are not known, that the meaning of what Allah and His Messenger said, it is not known, but they still have to recite the texts without the intention of meaning for them. They say that no one knows the meaning except Allah. They think that they do not know the meanings of the Names and Attributes of Allah. These people are entirely ignorant of the creed of the Pious Predecessors. This makes it seem as if the first generations, the Emigrants, the Helpers and the rest of the Companions, recited these passages, related the statements about descent and the like and did not know the meaning." Please see *At-Tuhfat ul-Madaniyyatu Fil `Aqidat is-Salafiyyah*, pp.42-45; 47-49.

[33] *Fa'idah*, pp.54-55 under the chapter: *No one is entering the Paradise with the Testimony of Faith Alone.*

[34] The gist of this is that the particular person, be they a prophet, scholar or saint - although they have power and ability in this life - that ceases once they die. They also are not able to hear any of the peace, blessings or greetings that the living may send to them, so if one were to ask them while alive to pray for them, this would be fine, but after death it is idolatry. The reason being is that they cannot hear, and are close to a state of annihilation. Muhammad ibn `Abdul Wahhab mentioned, "So seeking help with the creation in what they have the power to do, we do not negate that." He says further, "The same holds true for a man seeking help from his friends in war and other things that the creation is able to grant but we reject and deny 'seeking help, which becomes worship' and this includes what is done at the graves of saints or those who are absent. They are asking for things to be done that only Allah can grant. So when that has been established, the help being sought from the prophets, peace be upon them, on the Day of Resurrection is that they call on Allah to reckon with the people. This is done so that the people of the Paradise have respite from the standing of this day. This is permissible in this life and the Hereafter. This is because someone is coming to a living, pious man who is sitting with you and hearing your words. You then say to him, 'Pray to Allah for me'. This is the same as the Companions of the Messenger of Allah, peace and blessings be upon him, did when they asked him for such things during his life. What about after his death? Allah forbid! By no means did they ever ask him that in front of his grave, so if that is impermissible, what about someone who makes supplication using the Prophet, peace and blessings be upon him, himself?" *Kashf Ash-Shubuhat*, pp.29-30, Printing House for Islamic Affairs in Washington DC, 1408 (AD 1988).

[35] `Abdur-Rahman ibn Hasan (1199-1285 (AD 1785-1868). Grandson, second successor and student of the first successor of Muhammad ibn `Abdul Wahhab, stated the position: "The Exalted One has shown that there is no one more astray than the one who calls on someone besides Him, be whom it may. He has shown that the one being called on besides Him cannot answer and grant what is being sought from Him, whether it is the dead, the absent in the unseen or those from the false gods or idols that cannot answer and are unable to do so in any event." *Qurrat `Uyun il-Muwahhidin*, pp.84-85. More of this will be discussed in Shaikh Ash-Shatti's work itself. The point of these notes is to reference the sources of their beliefs.

[36] Muhammad ibn `Abdul Wahhab said the following: "The best spoken word that could be said was the case of a Bedouin coming to us one day saying he had heard something about Islam. He said, 'I bear witness that we were kuffar (*he meant all the desert Arabs*) and I bear witness that the guard who came to tell us about things is of the People of Islam'. So the man bore witness that he was an unbeliever." *Sharh Sittah*

*Mawadi` min as-Sirah*, pp.25-26. This indeed shows that this creed was taught to the people. Further could be said by his son and first successor, `Abdullah Ala Shaikh, who stated: "Indeed, major shirk has become the norm for most of these people due to ignorance spreading and knowledge disappearing." *Al-Kalimat un-Nafi`atu fil Mukaffirat il-Waqi`ah*, pp.15-16.

[37] Please see Muhammad ibn `Abdul Wahhab's *Kashf ash-Shubuhat fit-Tawhid* (Ar.), pp.3-4; *Explanation of a Muhammad ibn `Abdul Wahhab's Kashf Ash-Shubuhat: A Critical Analysis of Shirk* (Eng.), pp.78-81:

"These idol worshippers already knew that Allah was the only Creator, with no partner for Him. No one sustains except for Him, no one gives life but Him, no one gives death but Him, no one has designed affairs except Him. So the idol worshippers that the Messenger of Allah, peace and blessings be upon him, fought against knew this fact."

[38] There were other beliefs, such as the denial of the infallibility of the Prophets, denial of the primordial nature of the Prophet Muhammad, peace and blessings be upon him, and more, but these will be covered in larger works and also within the author's work. This tiny prologue was only meant to draw attention to the genesis of the movement.

[39] The word Al-Muwahhidun carries the meaning of those who single out Allah in His Oneness and Uniqueness, and stand by it. It is the name generally used for all believers, but the Khawarij took it to be their name, setting themselves apart from other Orthodox Muslims. Taking exclusive names and titles as a way of subliminally denigrating others is one of the hallmarks of the movement, which christens itself with grandiose titles to shame opponents and detractors. *Misbah ul-Anam*, pp. 5-19

[40] Ar. *Al-Ikhwan* (EL-IKH-WAHN)

[41] 164-241 (AD 780-855). The Imam of the Hanbali School. He learned from some of the premier students of the Companions and their students, such as Imams Sufyan ibn `Uyainah, Abu Yusuf ibn Ibrahim, Muhammad ibn Idris Ash-Shafi`ii and Muhammad ibn Al-Hasan Ash-Shaibani. In addition having memorised one million ahadith, he was a tireless campaigner for the Orthodox faith, suffering torture as well as incarceration for preaching against the cults. Muhammad ibn Muhammad As-Sa`di's *Al-Jawhar ul-Muhassal fi Manaqab il-Imam Ahmad ibn Hanbal,* pp. 5-17; 58-124

[42] 238-333 (AD 852-944). Referred to down the ages as the Leader of Guidance, the theologian and other titles, he was a direct descendant of the Companion, Abu Ayyub Al-Ansari, may Allah be pleased with him. He studied in Central Asia's finest seminaries and was persecuted constantly when he began preaching against the Mu`tazilah cult. His message stood the test of time and he left behind some ten books that are

studied in seminaries to this day. Please see Al-Maturidi's *Kitabut-Tawhid: Muqaddimah,* pp. 9-26

[43] 260-330 (AD 874-942). A direct descendant of the Companion, Abu Musa Al-Ash`ari, may Allah be pleased with him, he was born and studied in Al-Basrah, but was trained by the Mu`tazilah in Baghdad. He spent most of his early life advocating the teachings and ideas of his teacher. At 40 years of age, the then cultist publicly repented in the central masjid, began preaching and teaching about his experience and became a champion of the Orthodox faith. He remains evidence that one can always repent, if one truly desires, and can make their salvation a success story. He wrote more than ten books after his repentance and taught exhaustively on the pitfalls of cults and false religion, at times using speculative theology and rhetorical arguments as a tool of instruction. Ash-Shahrastani's *Al-Milal wan-Nihal*, vol.1, pp. 66-74

[44] This was made absolutely clear when Muhammad ibn `Abdul Wahhab told two of his harshest critics, Imams `Abdullah ibn Dawud Al-Basri and `Alawi Al-Haddad: "The Shari`ah is one. What is wrong with these people who have made it into four madhhabs? Here we have the Book of Allah and the Sunnah of the Messenger of Allah. We do not act except by these two things. We do not take our orders or obey the judgements of the people of Sham, Egypt, India or anyone else for that matter." Imam `Abdullah ibn Dawud Al-Basri said: "He was referring to the scholars of the Hanbali School and the other schools as well." Please see the works of both these scholars, *As-Sawa`iq war-Ra`ud fir-Raddi `al ash-Shaqi `Abdul `Aziz ibn Sa`ud,* chapter 2; *Misbah ul-Anam*, pp.129-130, respectively. This same claim was repeated to Imam Zayni Dahlan (1232-1308 (AD 1816-1890) only some years later by the successors of the movement's founder. Please see Imam Ad-Dahlan's *Ad-Durar as-Sanniyah fir-Radd `al al-Wahhabiyyah*, pp.44-45.

[45] It was mentioned by Muhammad ibn `Abdul Wahhab: "It has been explicitly stated that idolatry would happen in this Ummah to the vast throngs of the people. The good news is that the truth will always be present, even as it has been in the past. There will always be a small group upon it. The great sign is that even though people may oppose, abandon or kill them, it will not harm them and this state will remain until the Hour is established. It was prophesied that there would be a victorious party upon the truth, which has already happened as was foretold." *Kitab At-Tawhid* (Ar.), pp.48-49, mas'alahs 7-12. `Abdur-Rahman ibn Hasan, one of the successors of The Brotherhood movement, made this clear when he gathered the opinions of his grandfather and uncles together then commented: "So this tribulation of worship of idols was brought about to the point that no one in these later ages knew that they were supposed to reject it. This was the case until shaykh ul-Islam Muhammad ibn `Abdul

Wahhab, may Allah have mercy on him, established that worship of idols was to be repudiated and forbidden. He forbade idol worship. He then called the people to leave it, worship Allah alone in His Lordship, Divinity, Names and Attributes." Please see *Qurrat `Uyun il-Muwahhidin*, pp.125-126.

[46] This word carries two meanings. One is that of an old man, usually someone at least 40 years old. The second meaning, one who is learned in the faith and senior in knowledge amongst their peers, is the meaning most commonly intended and in vogue in our midst. Those who abuse their office and are given this title (many apply it to themselves and often use it as one would use their first name) wield a form of authority over their flock that is more clandestine than the priest over his parish or the pastor over his congregation. A basic Muslim should be wary when people can wield absolute power without responsibility. We have differentiated between two spellings of the word, those being 'shaykh' and 'shaikh'. The former refers to the bogus teachers and preachers selling confessional Islam, while the latter denotes those preaching Orthodox faith from the past or in the present. This will be laid out in the text.

[47] d. 1216 (AD 1851). Scholar, jurist and specialist in cults, he was an eyewitness to the devastation caused by The Brotherhood when they arrived in South Arabia and began the massacres and pogroms. He left behind some ten books on this and other subjects to do with theology. *Misbah ul-Anam*, pp. 1-6

[48] d. 1225 (AD 1810). `Afif ud-Din `Abdullah ibn Dawud Az-Zubairi, Al-Basri Al-`Iraqi Al-Hanbali. Preacher, teacher, heresiographer and soldier, this particular scholar was born and lived most of his life in Az-Zubair, the great stronghold of Orthodox scholarship just outside Basrah. He studied under its premier scholars, but decided to go to Al-Ahsa' in Arabia to continue his studies. He learned from the scholars Muhammad ibn Fairuz and his son, `Abdul Wahhab. *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah,* pp. 254-255

[49] As recounted by Imams Ibrahim Ar-Rawi in his *Risalat ul-Awraq ul-Baghdadiyyatu fil-Hawadith in-Najdiyyah*, pp.1-3; Zayni Dahlan in his *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram,* vol.2, pp.67-73; Muhammad ibn Humaid An-Najdi, *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah*, pp.279-281 and so many others who were either murdered or witnessed brutal atrocities. Other scholars such as Sulaiman Murad, Yusuf Az-Zawawi, Ja`far Ash-Shibi, Muhammad ibn Gharib, `Abdullah ibn Gharib and others did not survive to tell their stories.

[50] These included Shaikhs Sulaiman ibn `Abdul Wahhab, his son, `Abdul Aziz, and others, most famous as of late were the incarcerations of Shaikh `Ashiq ur-Rahman and Muhammad Habib ur-Rahman, two great scholars of the last century which

caused an incident so serious that relations were almost broken between several countries and the Saudi Empire. For further details see, *Suyuf ullah il-Ajillah*, pp.160+.

[51] AD 1792

[52] Please see *Ad-Durar as-Sanniyah fir-Radd `al al-Wahhabiyyah*, pp.49-50; *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram,* vol.2, pp.96-101; *Risalatu fima yata`allaqu bi-Adillati jawaz it-Tawassuli bi-Nabi wa Ziyaratihi*, pp.211-213.

[53] AD 1802

[54] Please see *Ad-Durar as-Sanniyah fir-Radd `al al-Wahhabiyyah*, pp.47-48; *Risalat ul-Awraq ul-Baghdadiyyatu fil-Hawadith in-Najdiyyah*, pp.139-140; *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram,* vol.2, pp.273-279.

[55] AD 1803

[56] Please see *Ad-Durar as-Sanniyah fir-Radd `al al-Wahhabiyyah*, pp.49-50.

[57] Ibid.

[58] Please see *Fitnat ul-Wahhabiyyah*, pp.9-10; *Ad-Durar as-Sanniyah fir-Radd `al al-Wahhabiyyah*, pp.49-50.

[59] *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram,* vol.2, pp.293-294.

[60] AD 1805

[61] d. 1266 (AD 1843). For more details on his life please consult Muhammad Sabrah's تاريخ العصر الحديث (*Tarikh ul-`Asr il-Hadith)* and also Sayyid ibn Hussain Al-`Affani's مأعلام وأقزام في ميزان الإسلا (*A`lam wa Aqzam fi Mizan il-Islam).*

[62] Their methodology has not changed even today, as can be seen in the Muslim heartlands where various wars rage.

[63] Please see *Khulasat ul-Kalami fi Bayani Umara' il-Balad il-Haram,* vol.2, pp.299-320.

[64] Ibid, vol.2, pp.299-320

[65] AD 1919

[66] In Egypt and also southern Iraq

[67] AD 1890-1905

[68] The man chiefly responsible for this name change to better acclimate the movement to Muslims at large and the colonialists was Muhammad `Abduh (d. AD 1905), government scholar on behalf of the British Empire and borderline agnostic. And it is perhaps from here that the previously fluid relationship between the British Empire and the Salafi movement began to gel. Although the name was his, the continued shaping and restructuring of the movement was given to him by his mentor, Jamal ud-Din Al-Afghani. This same Al-Afghani-a former Twelver Shi`a, guru to the Babi cult in Iran and one time pseudo-Mahdi-spent much time influencing the malleable `Abduh. For further reading, please see, Jamil Abun-Nasr's *The Salafiyya Movement in*

*Morocco: The Religious Basis of the Moroccan Nationalist Movement.* (AD 1963); the Earl of Cromer's *Modern Egypt*, Vol. 2, pp. 178-179; 180-183 and also David Cummin's *Islamic Reform: Politics and SocialChange in Late Ottoman Syria.*

[69] AD 1932

[70] It is unfortunate that upon having recently visited the Arabian Peninsula, the translator found that in the Masjid un-Nabawi, King Khalid, Masjid ul-Haram and other libraries, this and other related texts are absent. The most salient reason among many for this has to do with the attempt to erase knowledge from the collective memory of the general public. Thus, although these books are available to academics and others who know where to look and research, Salafiyyah often hides such information from its followers. Please consider Abu `Ubaidah Mashhur as-Salman's lamentable effort, *Kutub Hadhar min hal-`Ulama*, vol.1, pp. 250-290, in which Salafi laymen are told to avoid books that are critical of the Salafiyyah cult. Among those mentioned is the book the reader holds in his hands. A common believer from Muslim Orthodoxy can truly praise Allah for his freedom from mind control techniques used by Shaitan and the organisations he created.

[71] Please see chapter 14 (entitled *Will the Ummah Go into Idolatry*).

[72] *Tarikh Najd*, pp. 360-363. The prologue letter states that Muhammad ibn `Abdul Wahhab wrote his letter to attack and refute the documents that Imam Sulaiman ibn `Abdul Wahhab had sent to them upon request.

[73] *Misbah ul-Anam wa Jala' uz-Zullam fi Raddi Shubah il-Bid` in-Najd illati Adalla Bi hal-`Awwam*, pp. 111-113. The skeleton of this book is heavily based upon the text of Imam Sulaiman ibn `Abdul Wahhab. He is cited no less than five times by name (along with his father, who is mentioned twice) and indirectly mentioned more than that.

[74] Please see *At-Taqriz `ala Risalat il-Muwaffaq.* This particular endorsement is twenty pages long, bearing not only the stamp and acceptance of Imam Al-Kurdi, but numerous other scholars in Makkah, Madinah, Yemen and surrounding areas.

[75] Please see *Ar-Rasa'il.* This collection is of nearly one hundred scholars across the Muslim world that wrote responsa literature against Muhammad ibn `Abdul Wahhab and his movement. Imam Al-Hanbali again quotes people contemporary to him, who in turn quote Imam Sulaiman ibn `Abdul Wahhab. This work is present in manuscript form in the Berlin Library in Germany. Blessed is the one that Allah favoured to see its' pages or even had someone secure copies so that its' pages could be seen.

[76] Please see *As-Sawa`iq war-Ra`ud fi Raddi `al ash-Shaqi Ibn Sa`ud*, chaps 1 and 2. Before Imam Ibn Dawud even begins the refutation, he starts by quoting Imam Sulaiman ibn `Abdul Wahhab.

[77] 164-241 AH (AD 780-855). The Imam of the Hanbali School. He learned from some of the premier students of the companions and their students such as Imams Sufyan ibn `Uyainah, Abu Yusuf ibn Ibrahim, Muhammad ibn Idris ash-Shafi`ii and Muhammad ibn al-Hasan ash-Shaibani. One who memorised one million Ahadith, he was a tireless campaigner for the Orthodox faith, suffering torture as well as incarceration for preaching against the cults.

[78] This was the ancient name for the area now comprising the countries Syria, Jordan, Lebanon, Israel and Palestine of today.

[79] d. 910 AH (AD 1504). He is Ahmad ibn `Abdullah ibn Ahmad al-`Uskuri, as-Salihi, hailing from the Salihiyyah district, not far from Damascus. He learned from the greats of his time, such as Imams Abul `Abbas ibn Ash-Sharifah, Taqi ud-Din Ibn Qundus and many others, may Allah be pleased with them all. He was diligent, worked hard, learned and gave fatwa after his studies. After much hard work, he was called the living authority for the entire school of Imam Ahmad ibn Hanbal in his time. Scholars flocked to him from all over the Muslim world to partake of his knowledge. Although loved by many, he was forced to defend the creed of the first three generations when someone suggested that the Qur'an was created. This led to a furious dispute with even a professor at the seminary where he studied.

[80] d. 909 AH (AD 1503). He is Yusuf ibn Hasan ibn Ahmad ibn Hasan ibn Ahmad ibn `Abdul Hadi, coming from the great city of Damascus and a descendant of the second khalifah, `Umar ibn Al-Khattab, may Allah be pleased with him. This son of a Qadi was known by the title Jamal ud-Din (the Beauty of the Religion) due to his deep study, wisdom and blessed manners. Imam Ibn `Abdul Hadi studied extensively from great scholars like Imams Ahmad al-Masri, Taqi ud-Din al-Jarra`ii, Taqi ud-Din Ibn Qundus, `Ala' ud-Din al-Mardawi and many others. Imam Yusuf ibn `Abdul Hadi was also known to have an extensive knowledge of Commentary and Ihsan, belonging to the Qadiri Tariqah. He wrote at least one extent book on the Tariqah present in Princeton Library. The Imam, also known as Ibn al-Mabrid, is greatly respected for his knowledge of history, Hadith and fiqh, taking a thoroughly analytical and even-handed position with topics, opponents and differences of opinion.

[81] 895-968 AH (AD 1490-1561). He is Musa ibn Ahmad ibn Musa ibn Salim ibn `Isa ibn Salim Al-Hajjawi al-Maqdisi as-Salihi. Hailed widely as a mujtahid, theologian, Shaikh ul-Islam, as well as the chief faqih of Sham, he wrote books and made fatawa that caused his fame to grow. Once he reached over the age of thirty, the scholars

convened and declared him the source of authority for the school of Imam Ahmad ibn Hanbal in his time. The Imam did not rest at this point, happy with his achievement, but continued on, writing numerous texts, summaries and foundational works. One of these was *Zad ul-Mustaqni`*, which is a summary of the depended upon book *Al-Muqni`* by Imam Muwaffaq ud-Din Ibn Qudamah (d. 620 AH/AD 1223). A simple yet effective summary, the document is the most widely used and commented summary of the book today.

[82] This region comprises the countries of Syria, Jordan, Lebanon, Palestine and Israel.

[83] 972 AH (AD 1565). He is Taqi ud-Din Muhammad ibn Ahmad ibn `Abdul `Aziz ibn `Ali ibn Ibrahim ibn Rushaid al-Futuhi al-Masri. Known as Chief Qadi, Shaikh ul-Islam, Imam Al-Futuhi was one of the greatest Egyptian Hanbali scholars to have ever lived. In his youth, he memorised *Al-`Umdah*, *Al-Muqni`*, *Al-Kafi* and scores of other texts. His first teacher was his father, Imam Shihab ud-Din Ahmad al-Buhuti al-Hanbali, and was also in the company of others such as Imams Ahmad al-Maqdisi, and a host of others. As per the practice of the Egyptian Hanbalis, he then travelled to Sham and studied with the Hanbali scholars for a number of years and then returned and became the most knowledgeable in Egypt of the madhhab, not long after penning his masterpiece *Muntaha al-Iradat*, a book that was so lauded, senior judges Mansur ibn Yunus al-Buhuti and Mar`ii ibn Yusuf al-Karmi commented on it in their works *Daqa'iq Uwl in-Nuha* and *Sharh ul-Muntaha*, respectively. Upon the death of Imam Taqi ud-Din al-Futuhi, some scholars said that the madhhab died, as there was no one who brought about another legacy as rich as his own and that of his father. Fortunately, others such as Imam Mansur al-Buhuti came after, and today we have some Subki, Futuhi and Sayyid families teaching the original methods and principles. Students of Imam al-Futuhi included Shihab ud-Din ash-Shuwaiki in Madinah and his student, Imam Musa al-Hajjawi, who would later be the great judge of Sham.

[84] d. 945 AH (AD 1539). He was one of those who had returned as a scholar to Najd to teach his people in Ushaiqir.

[85] d. 948 AH (AD 1541). He is Ahmad ibn Yahya ibn `Atwah ibn Zaid al-Hanbali, the first Qadi to be sent back by Imams Ahmad al-`Uskuri and Musa al-Hajjawi with the official position as Qadi over the entire Arabian Peninsula. A great man of letters, belonging to an unbroken chain in tariqah; possession of him in one's chain of theologians is one of the highest prizes that can be sought. During his lifetime, in addition to being the Judge over the entire Arabian Peninsula, he was sought out as an authority in the entire region of Najd, not just by Hanbalis, but even by followers of other madhhabs, for comparative knowledge.

[86] d. 968 AH (AD 1561). He is Zamil ibn Sultan Ala Yazid, from the Yamamah region. He was the Qadi of what is now modern day Riyadh. Imam Zamil's teachers were Imams Musa al-Hajjawi and Taqi ud-Din al-Futuhi. Imam `Abdul Wahhab ibn Fairuz was a student of Imam Zamil.

[87] d. 920 AH (AD 1540). He learned from Musa al-Hajjawi, Ahmad al-`Uskuri, Taqi ud-Din al-Futuhi and others. Once he completed his education, he returned straight back to Najd to begin teaching.

[88] We say even as generally the depended upon for the Hanbali Legal School is based in Sham, Iraq or Egypt, thus someone coming from Arabia and becoming a scholar to one of the depended upon tells us his rank.

[89] There were a few hamlets of Maliki scholars, but then and now the largest single religious minority are the people of the Hanbali School. This is of such concern that the UN wrote a report about rising Hanbalism and the fact that it could destroy the royal family and the existing regime.

[90] d. 1012 AH (AD 1604). He is Ahmad ibn Muhammad ibn Musharraf an-Najdi al-Ushaiqiri al-Hanbali.

[91] Ar. *Al-Iqna`*. This work is by Imam Musa al-Hajjawi and was later commented upon by Imam Mansur al-Buhuti, may Allah be pleased with both of them.

[92] Ar. *Zad ul-Mustaqni`*

[93] Ar. *Al-Muqni`*. This work is written by Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy upon him.

[94] Ar. *Al-Kafi fiFiqh il-Imam Ahmad ibn Hanbal*, the author being Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy upon him.

[95] Ar. *Al-`Umdah*

[96] d. 1040 AH (AD 1631)

[97] d. 1099 AH (AD 1688)

[98] d. 1114 AH (AD 1703)

[99] d. 1067 AH (AD 1754)

[100] d. 1108 AH (AD 1697)

[101] d. 1200 AH (AD 1786)

[102] d. 1077 AH (AD 1668)

[103] c. 1080 AH (AD 1669)

[104] d. 1099 AH (AD 1688)

[105] d. 1079 AH (AD 1669)

[106] Ar. *Al-Muntaha al-Iradat*

[107] The texts in question are *Daqa'iq Uwl in-Nuha li-Sharh il-Muntaha* and *Ar-Rawd ul-Murbi`*. Thus the Qadi, Sulaiman ibn `Ali, showed such great deference to Imam

Mansur al-Buhuti, that it shows what type of scholars we were blessed with in the past.

[108] As a historical note, it is for this reason that when one goes to study the fiqh in Egypt or Sham, the main books along with Imam Mansur al-Buhuti, may Allah be pleased with him, will be those of Imams Mar`ii ibn Yusuf al-Karmi, Musa al-Hajjawi, Taqi ud-Din al-Futuhi and some others, but as for the Gulf (Ar. al-Khalij), preference is always given to commentaries written by Imam Mansur ibn Yunus al-Buhuti, may Allah be pleased with him. Thus one will not start with *Dalil ut-Talib* as is the case in Sham, but in az-Zubair in Iraq and interior Arabia, it will be the text *Al-`Umdah*, then *Zad ul-Mustaqni`*, then the other documents. This indeed shows the reach of the decision taken by Imam Sulaiman ibn `Ali when he burned his own manuscripts, may Allah have mercy on him. Still today, these are the only courts in the Gulf that are functioning and contain their full legal framework. They were also not colonised.

[109] d. 1109 AH (AD 1698)

[110] d. 1114 AH (AD 1703)

[111] d. 1134 AH (AD 1722)

[112] d. 1141 AH (AD 1729)

[113] d. 1153 AH (AD 1740)

[114] AD 1713-1727

[115] d. 1206 AH (AD 1792)

[116] AD 1740

[117] This is an ascription to Shaikh ul-Islam `Abdul Qadir Al-Jilani (d. 561 AH (AD 1166), may Allah have mercy on him. He was one of the chief scholars of his time and specifically focused on the area of Ihsan, this being worshipping Allah as if you see Him. He left behind a written legacy of more than 20 books, fatawa on various categories and is one of the only two Imams in history (besides his teacher, Imam Mahfuz al-Kalwadhani) to have been given permission to give rulings in all four madhhabs. In his books, the Imam prescribed readers and his students alike to return to the Sunnah, perfect it and truly use their worship for Allah. Those students of his that taught others and assisted him with the hostel that he had opened in Baghdad were called Qadiris. Their tradition continues today. Imam `Abdul Qadir al-Jilani was asked once by a student, "Has there ever been any Friend of Allah upon other than the way of Imam Ahmad ibn Hanbal?" The Imam famously replied, "That has not happened, nor will it ever happened." This is mentioned in *Al-Istiqamah*, pp. 77-78, as recorded by another famous Qadiri, Imam Taqi ud-Din Ibn Taymiyyah, may Allah have mercy on him. It is for this reason that most of the claimants to Shaikh `Abdul Qadir al-Jilani, may Allah be pleased with him, or the Qadiri way can be dismissed.

The reasons for this are that 1) they do not have any direct, unbroken chain of transmission of teaching back to him through his students (some try to cleverly move out of this issue by saying that they are related to him, but this has nothing to do with him giving a teaching license) and 2) the only people Shaikh `Abdul Qadir al-Jilani licensed were Hanbalis due to a rigidity that he had in his way. This did not mean that others did not come to listen to him; but it does mean that he did not license people as teachers. We await any evidence from claimants to his way that are not of his way and challenge them to bring their proofs. Until then, we dismiss them as anyone would dismiss a rogue.

[118] This can easily be known by looking at everything the author is quoting, particularly some of the comparative fiqh and historical references, which were not available within interior Arabia. These same materials have been quoted by previous Imams like Ibn Qa'id an-Najdi (d. 1079 AH (AD 1668), Ahmad ibn `Atwah (d. 948 AH (AD 1541) who had also been to the seats of the legal school in Egypt, Sham and Iraq.

[119] Ar. *Lum`at ul-I`tiqad al-Hadi ila Sabil ir-Rishad*

[120] Ar. *Mukhtasar ul-Ifadat fi Rub` il-`Ibadati wal Adabi wa Ziyadatun*

[121] d. 261 AH (AD 875). He is Muslim ibn al-Hajjaj ibn Muslim al-Qushairi an-Naisaburi.

[122] d. 256 AH (AD 870). He is Muhammad ibn Isma`il ibn Ibrahim ibn Al-Mughirah ibn Bardizbah Al-Bukhari

[123] d. 275 AH (AD 888). He is Sulaiman ibn Al-Ash`ath ibn Ishaq Al-Azdi As-Sijistani.

[124] d. 279 AH (AD 892). He is Muhammad ibn `Isa ibn Surah ibn Musa at-Tirmidhi.

[125] d. 273 AH (AD 886). He is Muhammad ibn Yazid ar-Rab`ii ibn Majah al-Qazwini.

[126] d. 303 AH (AD 916). He is Ahmad ibn Shu`aib ibn `Ali ibn Sinan an-Nasa'ii.

[127] d. 179 AH (AD 795). He is Malik ibn Anas ibn Malik ibn Amir al-Madani.

[128] d. 360 AH (AD 970). He is Sulaiman ibn Ahmad at-Tabarani.

[129]d. 1225 AH (AD 1810). He is `Afif ud-Din `Abdullah ibn Dawud az-Zubairi. Preacher, teacher, heresiographer and soldier, this particular scholar was born and lived most of his life in az-Zubair, the great stronghold of Orthodox scholarship just outside Basrah. He studied under its premier scholars, but decided to go to al-Ahsa' in Arabia to continue his studies. He learned from the scholars Muhammad ibn Fairuz and his son, `Abdul Wahhab.

[130] d. 1216 AH (AD 1801). He is Muhammad ibn ibn `Abdullah ibn Muhammad ibn Fairuz at-Tamimi al-Ahsa'ii al-Hanbali. Born in Al-Ahsa,' he was one of the torch bearers of truth against the organisation founded by Muhammad ibn `Abdul Wahhab. Imam Muhammad ibn Fairuz (as he is popularly addressed) studied with some

of the brightest minds of his time, coming to hold double digit licenses in each of the eighteen sciences of Islam. There is no scholar of hadith in the era in which we live that does not have him in their chain of transmission. After continued opposition and hatred between the Orthodox scholarship and the Muwahhidun cult, the Imam was exiled from the city and fled to Iraq, not before seeing scores of scholars murdered or suffer the same fate as himself. Most of his works remain in manuscript form in libraries throughout the world, such as Princeton, Berlin, Chester Beatty and others.

[131] d. 1187 AH (AD 1773). He is `Abdul Muhsin ibn `Ali ibn Sharikh al-Ushaiqiri. Born in Al-Basrah, he studied from its' scholars, its' judges (one of whom was his own father) and reached such a pinnacle of knowledge that he became the first Qadi of today's Kuwait. He then became judge over Kuwait and az-Zubair, another tribute to his knowledge. The Qadi was a memoriser, commentator and teacher of Mukhtasar al-Muqni`, Al-Muntaha and other classics. He also wrote a moving book against the cult of Muhammad ibn `Abdul Wahhab which shall be mentioned later, if Allah wills.

[132] d. 1240 AH (AD 1825). One of the scholars of his time from Az-Zubair, he moved to Al-Basrah and studied from Imam Muhammad ibn Fairuz al-Hanbali and excelled. He then moved on from place to place, stopping at cities such as Baghdad, Damascus and many others. He strived hard to learn from the chief centres of the school of Imam Ahmad ibn Hanbal and excelled. Imam Ghannam was famous for his mastery and memorisation of *Ghayat ul-Muntaha* and *al-Iqna`*. He became so well known that the people in Damascus often referred to him for ruling and he remained there until his death. He was succeeded by his son `Abdur-Rahman.

[133] c. 1188 AH (AD 1774). One of the chief students of Imam Muhammad ibn Ahmad as-Saffarini, he also acted as courier in the delivery of important documents sent by the scholars of Sham to Najd when the tribulation began in 1153 AH. More will be mentioned of this later, if Allah wills. Imam `Isa al-Qaddumi, after years of study became a renowned scholar and taught scores of students. The date of his death is not known and due to his piety some asserted that he was an appearance of Al-Khidr. He is also the famous patriarch of the Al-Qaddumi claim, which still possesses centres for authority today.

[134] 1114-1189 AH (AD 1702-1775). Renewer of his era and one of the chief authorities of the Hanbali Legal School in his time, he learned from Grand Imams such as Muhamamd Hayat as-Sindi, `Abdul Qadir at-Taghlabi and others. He acted as judge and jurist for all of Sham. He wrote books in the field of comparative creed, fiqh, inheritance, manners, medicine and grammar. It was this noble scholar who received a letter of assistance from the scholars of Arabia against the Salafi Movement. He wrote five volumes of books against the group, the shorter and more famously known being,

*Questions and Answers Regarding Najd*, which upon receipt by the scholars of Arabia became a rallying point for the Orthodox.

[135] d. 1163 AH (AD 1750). He is Muhammad Hayah ibn Ibrahim as-Sindi, who was born in Jajar in the district of Sindh in undivided India. He was raised there for a period of time, but once he reached his adolescence headed to the capital of Sindh and studied from numerous scholars, the best of whom was Imam Waliullah ad-Dahlawi. Imam Muhammad Hayah next sat with the great scholar, Imam Muhammad Mu`in ibn Muhammad Amin at-Tatwi as-Sindi. After completing his studies in India, he set out for the Hijaz region and took up residence in Madinah and learned from the scholars there. Some of these include Imams Abul Hasan ibn `Abdul Hadi as-Sindi, `Abdullah ibn Salim al-Basri, Abu Tahir Muhammad ibn Ibrahim al-Kurdi, Abul Asrar Hasan ibn `Ali al-`Ujaimi and others. Students of Imam Muhammad Hayah as-Sindi include Imam Sulaiman ibn `Abdul Wahhab (albeit briefly), Abul Hasan ibn Muhammad Sadiq as-Sindi and many. In fact, the reviver of the Khawarij of this age, Muhammad ibn Isma`il as-San`ani and his successor, Muhammad ibn `Abdul Wahhab, learned from him in their early youth before declaring their movements. Books written by Imam Muhammad Hayah as-Sindi include *Ghayat ut-Tahqiq wa Nihayat ut-Tadqiq, Mukhtasar uz-Zawajir, Sharh ut-Targhib wat-Tarhib, Al-Jannah fi `Aqa'idi Ahl is-Sunnah, Al-Hikam ul-Haddadiyyah, Fath ul-Wadud fit-Takallumi fi Mas'alat il-`Ainiyyah wa Wahdat il-Wujud, Risalah fi Hukmi I`fa' il-Lihya* and some ten others scattered throughout different libraries in India and the Hijaz. He was one of the early scholars to notice the evil that Muhammad ibn `Abdul Wahhab would bring when in 1150 AH (three years before he even proclaimed his new way), he saw him making pronouncements of kufr on people visiting the grave of the Prophet, peace and blessings of Allah be upon him. He warned the father of the youth, who took note of it but died before seeing it come to fruition. Please see eye witness account literature on this point.

[136] d. 1194 AH (AD 1780). Judge, jurist and theologian in Makkah and Madinah, he licensed Imams Sulaiman ibn `Abdul Wahhab, `Alawi al-Haddad and many others. He taught Muhammad ibn `Abdul Wahhab but he did not stick with the Imam long enough to be licensed and learn. The Imam is the writer of more than four books and at the end of his life was a judge in Madinah.

[137] d. 1216 AH (AD 1851). Scholar, jurist and specialist in cults, he was an eyewitness to the devastation caused by The Brotherhood when they arrived in South Arabia and began the massacres and pogroms. He left behind some ten books on this and other subjects to do with theology.

[138] He reigned 1204-1222 AH (AD 1789-1807).

[139] AD 1701-1704

[140] 51 BH-11 AH (AD 570-632). Primordial prophet before the ages, shepherd, rectifier of good, merchant and constant preacher, he was the final prophet sent to all humanity before the end of the age. He had been prophesied and expected by all the prophets and messengers, peace be upon them, from the beginning. He lived the first 40 years of his life in Makkah, but 13 years into his prophetic mission, due to persecution, he was commanded by Allah to leave for the city of Madīnah, and continued preaching his message. Eventually, the whole of Arabia and indeed all domains that would listen, heard his message. His message of salvation has inspired 12 civilisations, three empires, seminaries, hospitals and the bedrock that most mathematics, science and other schools of higher learning depend on today.

[141] Please refer to Imam al-Bukhari in his *Jami` us-Sahih*, Book of *Maghazi Military Expeditions*, the chapter titled *Ali ibn Abi Talib and Khalid bin Walid being sent to Yemen before the Final Pilgrimage*.

[142] Ar. *Ṣaḥabi* (SAW-HOBBY). According to the first three generations, this is someone who met, knew the Prophet Muhammad, peace and blessings be upon him, and died upon Islam. There were some 124,000 companions, a large number of them being women.

[143] This entire incident, from beginning to end, is mentioned by Imam al-Bukhari in his *Jami` us-Sahih, Book of obliging Apostates to repent and fighting against those who resist the truth with obstinacy.*

[144] Ibid, *Book of Maghazi Military Expeditions*, chapter of *Ali ibn Abi Talib and Khalid bin Walid being sent to Yemen before the Final Pilgrimage.*

[145] AD 1699

[146] 1099-1182 AH (AD 1688-1768). Born into a family of Shafi`ii and Zaidi fiqh, but with Mu`tazilah creed, he studied under his father and other personalities in his own city and continued after relocation to Sana`a, the capital of the then unified Yemen. In his early years, he began to fall away from the Orthodox faith and practice. He started by stating that the Muslims had not only fallen away, but most of them had rejected faith by committing idolatry. He then established his own fiqh, creed and the like. The summation and rallying point came from his text *Tathir ul-I`tiqad `an Adran il-Ilhad* (The Creed's Purification from Filth's Desecration), pp.36-38, where this methodology was laid out in plain and chilling terms.

[147] Ar. *Majmu`a Fatawa*

[148] From the scholars who taught him, such as `Abdul Wahhab an-Najdi, Muhammad Hayat as-Sindhi, Muhammad ibn Sulaiman al-Kurdi and Muhammad al-`Afaliqi, there is no record of them holding him in the position of or authorising him

to give rulings as an expounder, jurist or judge. There is in fact no case of any contemporary of his, other than his own sons and adherents, holding him in the post of a scholar in any field.

[149] AD 1737

[150] cf. *`Aqidat ash-shaykh Muhammad ibn `Abdul Wahhab as-Salafiyyah*, by Salih ibn `Abdullah ibn `Abdur-Rahman, pp.112-113; 484-489. This is a salafi biography of their teacher.

[151] This was around the year 1153 AH/AD 1740.

[152] d. 1179 AH (AD 1765)

[153] *`Aqidat ash-shaykh Muhammad ibn `Abdul Wahhab*, pp.503-507

[154] Ibid, pp.118-138

[155] Hamad ibn Nasir ibn `Uthman Mu`ammar, student of Muhammad ibn `Abdul Wahhab, stated his master's teaching when he said, "There are those who think that the meanings of the texts regarding the attributes are not known, that the meaning of what Allah and His Messenger said, it is not known, but they still have to recite the texts without the intention or meaning for them. They say that no one knows the meaning except Allah. They think that they do not know the meanings of the Names and Attributes of Allah. These people are entirely ignorant of the creed of the pious predecessors. This makes it seem as if the first generations, the Emigrants, the Helpers and the rest of the Companions, recited these passages, related the statements about descent and the like, and did not know the meaning." Please see *at-Tuhfat ul-Madaniyyah Fil `Aqidat is-Salafiyyah*, pp.42-45; 47-49.

[156] Please see Chapter 16, which addresses this subject in the main body of the text and the notes.

[157] The gist of this is that the particular person, be they a prophet, scholar or saint, although they have power and ability in this life, that ceases once they die. They also are not able to hear any of the peace, blessings or greetings that the living may send to them, so if one were to ask them while alive to pray for them, this would be fine, but after death it is idolatry. The reason being is that they cannot hear, and are close to a state of annihilation. Muhammad ibn `Abdul Wahhab mentioned, "So seeking help with the creation in what they have the power to do, we do not negate that." He says further, "The same holds true for a man seeking help from his friends in war and other things that the creation is able to grant, but we reject and deny 'seeking help, which becomes worship' and this includes what is done at the graves of saints or those who are absent. They are asking for things to be done that only Allah can grant, so when that has been established, the help being sought of the prophets, peace be upon them, on the Day of Resurrection is that they call on Allah to reckon with the

people. This is done so that the people of the Paradise have respite from the standing of this day. This is permissible in this life and the Hereafter. This is because someone is coming to a living, pious man who is sitting with you and hearing your words. You then say to him, 'Pray to Allah for me'. This is the same as the Companions of the Messenger of Allah, peace and blessings be upon him, did when they asked him for such things during his life. What about after his death? Allah forbid! By no means did they ever ask him that in front of his grave, so if that is impermissible, what about someone who makes supplication using the Prophet, peace and blessings be upon him, himself?" *Kashf ash-Shubuhat*, pp.29-30, Printing House for Islamic Affairs in Washington DC, 1408 AH (AD 1988).

[158] `Abdur-Rahman ibn Hasan (1199-1285 AH (AD 1785-1868), grandson, second successor and student of the first successor of Muhammad ibn `Abdul Wahhab, stated the position: "The Exalted One has shown that there is no one more astray than the one who calls on someone besides Him, be whom it may. He has shown that the one being called on besides Him cannot answer to what is being sought from Him, whether it is the dead, the absent in the unseen or those from the false gods or idols that cannot answer and are unable to do so in any event." *Qurrat `Uyun il-Muwahhidin*, pp.84-85.

[159] Muhammad ibn `Abdul Wahhab said the following: "The best spoken word that could be said was the case of a Bedouin coming to us one day saying he had heard something about Islam. He said, 'I bear witness that we were kuffar (he meant all the desert Arabs) and I bear witness that the guard who came to tell us about things is of the People of Islam'. So the man bore witness that he was an unbeliever." *Sharh Sittah Mawadi` min as-Sirah*, pp.25-26. This indeed shows that this creed was taught to the people. Further could be said by his son and first successor, `Abdullah Ala Shaikh, who stated: "Indeed, major shirk has become the norm for most of these people due to ignorance spreading and knowledge disappearing." *Al-Kalimat un-Nafi`atu fil Mukaffirat il-Waqi`ah*, pp.15-16.

[160] Please see Muhammad ibn `Abdul Wahhab's *Kashf ash-Shubuhat fit-Tawhid* (Ar.), pp.3-4; *Explanation of a Muhammad ibn `Abdul Wahhab's Kashf ash-Shubuhat: A Critical Analysis of Shirk* (Eng.), pp.78-81: "These idol worshippers already knew that Allah was the only creator, with no Partner for Him. No one sustains except for Him, no one gives life but Him, no one gives death but Him, no one has designed affairs except Him, so the idol worshippers that the Messenger of Allah, peace and blessings be upon him, fought against knew this fact."

[161] There were other beliefs, such as the denial of the infallibility of the Prophets, denial of the primordial nature of the Prophet Muhammad, peace and blessings be

upon him, and more, but these will be covered in larger works and also within the author's work. This tiny prologue was only meant to draw attention to the genesis of the movement.

[162] The word al-Muwahhidun carries the meaning of those who single out Allah in His Oneness and Uniqueness, and stand by it. It is the name generally used for all believers, but the Khawarij took it to be their name, setting themselves apart from other Orthodox Muslims. Taking exclusive names and titles as a way of subliminally denigrating others is one of the hallmarks of the movement, which christens itself with grandiose titles to shame opponents and detractors.

[163] Ar. *al-Ikhwan* (EL-ICK-WAHN)

[164] 164-241 AH (AD 780-855). The Imam of the Hanbali School. He learned from some of the premier students of the companions and their students such as Imams Sufyan ibn `Uyainah, Abu Yusuf ibn Ibrahim, Muhammad ibn Idris ash-Shafi`ii and Muhammad ibn al-Hasan ash-Shaibani. One who memorised one million Ahadith, he was a tireless campaigner for the Orthodox faith, suffering torture as well as incarceration for preaching against the cults.

[165] 238-333 AH (AD 852-944). Referred to down the ages as the Leader of Guidance, the Theologian and other titles, he was a direct descendant of the Companion, Abu Ayyub al-Ansari, may Allah be pleased with him. He studied in Central Asia's finest seminaries and was persecuted constantly when he began preaching against the Mu`tazilah cult. His message stood the test of time and he left behind some ten books that are studied in seminaries in Asia to this day.

[166] 260-330 AH (AD 874-942). A direct descendant of the companion, Abu Musa al-Ash`ari, may Allah be pleased with him, he was born and studied in Basrah, but was trained by the Mu`tazilah in Baghdad. He spent most of his early life advocating the teachings and ideas of his teacher. At 40 years of age, the then cultist repented publicly in the central masjid, began preaching and teaching about his experience and became a champion of the Orthodox faith. He remains evidence that one can always repent, if one truly desires, by the Will of Allah and can make their salvation a success story. He wrote more than ten books after his repentance and taught exhaustively on the pitfalls of cults and false religion, at times using speculative theology and rhetorical arguments as a tool of instruction.

[167] This was made absolutely clear when Muhammad ibn `Abdul Wahhab told two of his harshest critics, Imams `Abdullah ibn Dawud al-Basri and `Alawi al-Haddad: "The Shari`ah is one. What is wrong with these people who have made it into four madhhabs? Here we have the Book of Allah and the Sunnah of the Messenger of Allah. We do not act except by these two things. We do not take our orders or obey the

judgements of the people of Sham, Egypt, India or anyone else for that matter." Imam `Abdullah ibn Dawud al-Basri said: "He was referring to the scholars of the Hanbali School and the other schools as well." Please see the works of both these scholars, *as-Sawa`iq war-Ra`ud fir-Raddi `al ash-Shaqi `Abdul `Aziz ibn Sa`ud,* chapter 2; *Misbah ul-Anam*, pp.129-130, respectively. This same claim was repeated to Imam Zayni Dahlan (1232-1308 AH (AD 1816-1890) only some years later by the successors of the movement's founder. Please see Imam ad-Dahlan's *ad-Durar as-Sanniyah fir-Radd `al al-Wahhabiyyah*, pp.44-45.

[168] It was mentioned by Muhammad ibn `Abdul Wahhab: "It has been explicitly stated that idolatry would happen in this Ummah to the vast throngs of the people. The good news is that the truth will always be present, even as it has been in the past. There will always be a small group upon it. The great sign is that even though people may oppose, abandon or kill them, it will not harm them, and this state will remain until the Hour is established. It was prophesied that there would be a Victorious and Aided Group upon the truth, which has already happened, just as was foretold." *Kitab at-Tawhid* (Ar.), pp.48-49, mas'alahs 7-12. `Abdur-Rahman ibn Hasan, one of the successors of The Brotherhood movement, made this clear when he gathered the opinions of his grandfather and uncles together then commented: "So this tribulation of worship of idols was brought about, to the point that no one in these later ages knew that they were supposed to reject it. This was the case until shaykh ul-Islam Muhammad ibn `Abdul Wahhab, may Allah have mercy on him, established that worship of idols was to be repudiated and forbidden. He forbade idol worship. He then called the people to leave it, to worship Allah alone in His Lordship, Divinity, Names and Attributes." Taken from *Qurrat `Uyun il-Muwahhidin*, pp.125-126.

[169] d. 1163 AH (AD 1750). He is Muhammad Hayah ibn Ibrahim as-Sindi, who was born in Jajar in the district of Sindh in undivided India. He was raised there for a period of time, but once he reached his adolescence headed to the capital of Sindh and studied from numerous scholars, the best of whom was Imam Waliullah ad-Dahlawi. Imam Muhammad Hayah next sat with the great scholar, Imam Muhammad Mu`in ibn Muhammad Amin at-Tatwi as-Sindi. After completing his studies in India, he set out for the Hijaz region and took up residence in Madinah and learned from the scholars there. Some of these include Imams Abul Hasan ibn `Abdul Hadi as-Sindi, `Abdullah ibn Salim al-Basri, Abu Tahir Muhammad ibn Ibrahim al-Kurdi, Abul Asrar Hasan ibn `Ali al-`Ujaimi and others. Students of Imam Muhammad Hayah as-Sindi include Imam Sulaiman ibn `Abdul Wahhab (albeit briefly), Abul Hasan ibn Muhammad Sadiq as-Sindi and many. In fact, the reviver of the Khawarij of this age, Muhammad ibn Isma`il as-San`ani and his successor, Muhammad ibn `Abdul Wah-

hab, learned from him in their early youth before declaring their movements. Books written by Imam Muhammad Hayah as-Sindi include *Ghayat ut-Tahqiq wa Nihayat ut-Tadqiq, Mukhtasar uz-Zawajir, Sharh ut-Targhib wat-Tarhib, Al-Jannah fi `Aqa'idi Ahl is-Sunnah, Al-Hikam ul-Haddadiyyah, Fath ul-Wadud fit-Takallumi fi Mas'alat il-`Ainiyyah wa Wahdat il-Wujud, Risalah fi Hukmi I`fa' il-Lihya* and some ten others scattered throughout different libraries in India and the Hijaz. He was one of the early scholars to notice the evil that Muhammad ibn `Abdul Wahhab would bring when in 1150 AH (three years before he even proclaimed his new way), he saw him making pronouncements of kufr on people visiting the grave of the Prophet, peace and blessings of Allah be upon him. He warned the father of the youth, who took note of it but died before seeing it come to fruition. Please see for eye witness account literature on this point.

[170] *Misbah ul-Anam*, pp. 18-19.

[171] d. 1164 AH (AD 1751). He is Muhammad ibn `Abdur-Rahman ibn Husain ibn Muhammad ibn `Afaliq. Imam Al-`Afaliqi was born in Al-Ahsa' and was raised there and tutored by his scholars. As a young boy he memorised *Ghayat ul-Muntaha, Al-Iqna`* and took from some of the finest scholars, including the resident judge from Al-Basrah, Imam Muhammad ibn Fairuz al-Hanbali. Imam Al-`Afaliqi specialised in Arabic, Usul ul-Fiqh and other sciences until he was declared an authority in his thirties. Upon receiving a letter from Muhammad ibn `Abdul Wahhab, he wrote one back commanding him to answer a number of questions connected with language, judgement, creed and related fiqh issues. These were all matters that would be known by any high ranking scholar. His failure to answer was highlighted by the others judges as yet another sign of the abominations that Ibn `Abdul Wahhab innovated. He had many students, one of them being Imam Sulaiman ibn `Abdul Wahhab.

[172] Ar. *Tahakkum ul-Muqallidin bi Mud`ai Tajdid id-Din.*

[173] *Misbah ul-Anam*, pp. 4-6

[174] d. 1187 AH (AD 1773). He is Sulaiman ibn Muhammad ibn Suhaim. Judge, jurist in the region of Najd and later teacher in Al-Basrah (Iraq), he is another eye witness to the grave events unfolding. This very Imam received death threats and was labelled an unbeliever. Allah protected this servant and so we praise Allah for that.

[175] Ar. *Dala'il ul-Khairat*. This book was written by Imam Muhammad Al-Jazuli. This Imam was a great scholar of the Maliki Legal School, born in Morocco of Berber parentage. He is one of the seven saints of Marrakesh. After studying, he taught many sciences of Islam throughout his country. He was poisoned, and died while in prayer. He later died in the year 875 AH (AD 1465); in the year 952 AH, his body was being

moved for re-interment in Marrekesh, when upon examination, it was still the same as when he had died.

[176] Ar. *Rawd ur-Riyahin fi Hakayat is-Salihin*. The author is Imam `Afif ud-Din `Abdullah ibn As`ad ibn `Ali ibn Sulaiman al-Yafi`ii ash-Shafi`ii. He was born in the year 698 and began studying Shafi`ii fiqh intensively and learning the basics of creed and tafsir. As he was born in `Aden in the land of Yemen, he had unique opportunities keep the company of such wonderful teachers as Imams `Ali at-Tabari, An-Najm at-Tabari and others. He travelled to Sham, Madinah and numerous other locations. He died in the year 768 AH and was buried among the great scholars of Makkah. Imam Al-Yafi`ii left behind more than five books but this was the most well known and dealt with the creed and also wonders of the saints.

[177] Surat ul-Hajj (22), ayah 32

[178] *Tarikh Najd*, pp. 270-273

[179] It was for this matter that Muhammad ibn `Abdul Wahhab wrote him and said, "It is clear what Sulaiman ibn Suhaim knows and that you have taken the matters and amazing statements that had been sent to you in the letter. This person has very little understanding and that is lcear and this is the most evil understanding. This is further worsened by the fact that you use deception on the ignorant people, so you are deceivers. Before we tender an answer, we will say to you that both you are your father speak with open kufr, shirk and nifaq; you actually do this at every turn and in every way possible. The people for some reason think that you are scholars and we want you – and love that Allah would guide you and them. Up until now, you and your father have not understood the testimony that there is no god but Allah. I bear witness-using the testimony that Allah will ask me about on the Day of Resurrection-that you do not know the testimony of faith even right now, neither you nor your father. We will reveal the matter to you clearly and without doubt so that you can repent to Allah and enter into the faith of Islam, if Allah should guide you. If not, then it has now become clear to every person that believes in Allah and the Last Day regarding the state of the two of you, that there is no prayer to be made behind you, your witness is not accepted, nor your charity and it is compulsory to hate you. This is just as Allah has said, **You will not find a people believing in Allah and the Last Day showing love for those who oppose Allah and His Messenger** (Surat ul-Mujadilah (58), ayah 22)." *Tarikh Najd*, pp. 298-299. We shall allow this quote to speak for itself to show the reader what the scholars were facing.

[180] In an attempt sweeten the matter, Muhammad ibn `Abdul Wahhab attempted to appear conciliatory: "The people of Washm attacked and repudiated anyone who did not state that Allah was not in need of a substance, body or parts. This repudiation

from them has two points, 1) the person did not understand the words of Ibn `Aidan and his colleague and 2) the person does not understand the form of the question. The reason for this is that in the madhhab of Imam Ahmad and others from the early generations, they did not speak about this matter except with what Allah and His Messenger spoke of in that regard. So whatever Allah established and affirmed for Himself or what was affirmed by His Messenger, then the early generations established it. This includes things like aboveness, istiwa', speech, coming and going and other things. Whatever Allah negated from Himself or what was negated by His Messenger, they likewise negated it. This includes things like having a likeness, rival or equal and so forth. Things that have not been established or negated by Allah and His Messenger, for example, His being a substance, element or being in a direction, then the early generations neither affirmed nor denied. So the one that should say that Allah does not possess these things, the very things that Hasan ibn `Aidan and his companion did not reject Him possessing, then according to Ahmad and the early generations that person is an innovator." *Tarikh Najd*, pp. 247-248.

This statement therefore shows that from the beginning the creed of Muhammad ibn `Abdul Wahhab and his followers was different to that of Muslim Orthodoxy. Let us look at the words of the early Imams on the topic. Muhammad ibn `Abdul Wahhab said that the early generations never denied or affirmed these things. In reality, his claim is patently false. Imam Ahmad ibn Hanbal (d. 241 AH (AD 855), may Allah have mercy upon him, states, "The names of things are taken from the Revealed Law and the Arabic language. The people who use the language have used the word 'body' for something that has height, breadth, thickness, construction, form and composition, while Allah, Most High, is beyond being described as a body. This has not been mentioned in the Revealed Law, therefore it is refuted." *Al-I`tiqad*, pp. 22-23. Imam Abu Hanifah (d. 150 AH (AD 767), may Allah have mercy on him, stated, "He is not in need of a body, substance, element. There is no limit for Him, opposite or rival." *Matn Al-Fiqh il-Akbar*, paragraph #7. This shows that declaring Allah different to His Creation and not in need of these things was understood by the early generations; it is only Muhammad ibn `Abdul Wahhab and his organisation that opposed the matter. May Allah bless the people of Al-`Arid and the surrounding Al-Washm, Sudair and Al-Ahsa' in that time that stood for what was right.

[181] Muhammad ibn `Abdul Wahhab remarked, "So then if some doubt has still come into your heart after all this, then turn to the Turner of the Hearts so that He guide you to His Religion and the Religion of His Prophet." *Tarikh Najd*, pp. 285-286.

[182] *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah*, vol.2, pp. 669-670

[183] *Lawa'ih ul-Anwar is-Sanniyyah wa Lawaqih ul-Afkar is-Sunniyyah*, vol.2, pp. 271-272

[184] The Arabic title is *Jawab ul-`Allamat is-Saffariniyya `ala Man Za`ama Ann al-`Amala Ghairu Ja'izin bi-Kutub il-Fiqhi Li Annahaa Muhdathatun.*

[185] 1089-1172 AH (AD 1678-1759). He is Ahmad ibn `Ali Al-Mannini al-Hanafi at-Tarablusi. A major Hanafi scholar, he was born in Mannin, one of the towns around Damascus and studied hard, learning from the premier scholars of his day. His books of mastery include *Jam` ul-Jawami`, Sharh ul-Kifayah, Sharh ul-Fitr* and others. Imam Al-Mannini was particularly proficient in the text, *Al-Khasa'is us-Sughra* by Imam Jalal ud-Din as-Suyuti.

[186] It is of important note that in the text mentioned, Imam as-Saffarini classifies the levels of mujtahid scholars as some four in number, those being, 1) the absolute mujtahid, 2) the mujtahid in branches of principles, 3) the mujtahid in branch of principles or 4) the mujtahid in the branches. This is different from the six levels mentioned by the rest of the scholars but can be explained. Some scholars – such as Imam As-Saffarini, hold the mujtahid mutlaq and the mujtahid fil-madhhab in the same class as they have a similarity although not identical. They also class mujtahid murajjiih and mujtahid mukharrij in the same category and leave the rest of the categories as they are in the list in the notes under ijtihad. This should be no confusion to the reader as the same principles and categories are present but just organised differently.

[187] Ar. *Al-Ajwibat un-Najdiyyah `an il-As'ilat un-Najdiyyah.* This book was written at the suggestion of Imam Sulaiman and other scholars in and around Najd. Along with this text, another work, *Lawami` ul-Anwar ul-Bahiyyah,* was also penned.

[188] d. 1189 AH (AD 1775). He is Saif ibn Ahmad al-`Atiqi an-Najdi. He was one of the outstanding contemporaries of Imam Muhammad ibn Fairuz al-Hanbali and a major judge in today's Kuwait. Imam Muhammad ibn Fairuz al-Hanbali said of him, "He was a faqih, pious, a memoriser of the Book of Allah the Exalted and he did not slip from its' recitation since the time he began. He fled from earthly matters and stayed away from material gain. The Imam was a humble soul and gathered a small document against the Oppressive Innovator to the truth and this document was a hefty manual." *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah*, vol.2, pp. 417-418

[189] 1197 AH (AD 1783)

[190] *Misbah ul-Anam*, pp. 161-163.

[191] *Misbah ul-Anam*, pp. 161-163.

[192] *Misbah ul-Anam*, pp. 161-163.

[193] *Misbah ul-Anam*, pp. 112-114.

[194] Ibid.

[195] ibid, pp. 5-6.

[196] ibid, pp. 23-24.

[197] d. 1220 AH (AD 1805). He is Abu Bakr ibn Muhammad ibn `Umar al-Mula al-Ahsa'ii. One of the great scholars of Arabia's small Hanafi contingent, he learned from his father and numerous other scholars until obtaining licenses to teach and preach and then in his thirties reaching the rank of mujtahid. The author of some forty books with more than 15 high level students, he confronted the innovation of Muhammad ibn `Abdul Wahhab in his jurisdiction of Al-Ahsa' and fought it head on. He breathed his last two months after Hajj while resident in Makkah.

[198] In one of his creed works, the Imam made it a point to stress on the explanation of kufr: "It should therefore be explained that the one who commits a major sin does not become an unbeliever and is not called one. What I intend by this is that the one that commits a major sin is not judged to be an unbeliever when he does not consider the action permissible. This is the position of Muslim Orthodoxy." *`Aqd ul-Alali fi Sharhi Bad' il-Amali*, pp. 181-182. He also emphasised salvation overtly to his audience of potential readers: "So the believers will enter the Paradise by the Divine Grace. This is clearly established by Muslim Orthodoxy by numerous unequivocal states that our Lord, Mighty and Majestic, cannot be obliged by anything. So it is therefore clearly understood that entrance into the Paradise is a Favour from Him, Exalted be He. The deeds of the slaves are not sufficient to merit the Favour that Allah the Exalted has given to them by allowing entrance into Paradise. Likewise commiting a major sin does not necessitate that punishment will be brought for it. Now then, let it be understood that even if He should choose to punish the slave, it will not be for all eternity in the Fire. This is the opposite position to the Mu`tazilah and what they say." *`Aqd ul-Alali fi Sharhi Bad' il-Amali*, pp.224-225

[199] Please see *As-Sawa`iq war-Ra`ud fir-Raddi `al ash-Shaqi `Abdul `Aziz ibn Sa`ud*, chap. 1; *Misbah ul-Anam*, pp. 6-8.

[200] d. 1226 AH (AD 1811). Born in Az-Zubair in Iraq, he took from numerous scholars and eventually travelled to Al-Ahsa' and learned from the renowed Imam Muhammad ibn Fairuz al-Hanbali. He also learned from famous teachers such as Imams `Abdullah ibn Muhammad al-Kurdi, `Uthman ibn Sanad al-Basri. Imam Ibn Suhaim az-Zubairi would later return to his native land, die and be buried among his people.

[201] d. 1208 AH (AD 1794).

[202] Please see *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah*, vol.2, pp.688-694

[203] d. 1231 AH (AD 1816)

[204] Please see *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah*, vol.2, pp.688-694

[205] d. 1232 AH (AD 1817). He is Ibrahim ibn Nasir ibn Jadid az-Zubairi. Born in Az-Zubair in the land of Iraq, he was one of the great students of Imam Muhammad ibn Fairuz al-Hanbali and a successor to him. Imam Ibn Jadid travelled far and wide in Al-Ahsa,' Sham and Iraq until he became an authority in the area and people turned to him in judgement on matters and the scholars referred the people to him. As a testament to his greatness, he was also licensed by another one of that age's authorities, Imam Ahmad ibn `Abdullah ibn Ahmad al-Ba`li (d. 1189 AH (AD 1775). Anyone who recognises great scholarship should know the great loss suffered when this Imam was persecuted, then exiled by the Al-Muwahhidun group.

[206] Those who opposed Muhammad ibn `Abdul Wahhab and were his contemporaries addressed him as thus, as do even his followers and devotees to this day. However, the Orthodox understood a different connotation when using this word. In the *Sirah of Ibn Hisham*, vol. 2, pp.88-90, Ibn `Abbas, may Allah be pleased with him, was quoted as saying: "When the idol worshippers of Makkah gathered together, they entered into the Dar an-Nadwah so they could hold counsel about the Messenger of Allah, peace and blessings be upon him, and decide what action to take. This took place in the daytime as it was their custom, and the day on which they gathered was known as the Day of Mercy. Iblis came to them in the form of a noble looking old man wearing thick clothes. He waited by the door of the building and when they saw him waiting, they asked, 'Who is waiting at the door? Who is the shaykh?' He replied, 'It is a shaykh from the people of Najd'." This figure was later identified as having been Shaitan or Iblis himself, who came into the parliament an-Nadwah and directed their affairs, assisting others in their attempt to destroy Islam. It should also be remembered that this same figure also appeared during the time when the Prophet, peace and blessings be upon him, was putting stone back into the base of the Ka`bah after arbitrating a matter. This Najdi shaykh figure interfered and objected, as he believed the Quraish and their arbitration to be better. Please see *Sirah of Ibn Hisham*, vol.2, pp.88-90 for the details of both events in the main body of the text, and also the historical footnote at the bottom.

[207] Surprisingly, it is in this place that Muhammad ibn `Abdul Wahhab accidently stated his identity as a tyrant and a false Imam. There are only three ways that the khilafah over the Muslims is established. Imam Ibn Balbani, may Allah have mercy on him, defined this position saying, "The Imam is the one who stands in the place of the Prophet, peace and blessings be upon him, is from the lineage of the Quraish. He establishes the canon of Revealed Law and in doing so establishes the Truth and debases Falsehood. He establishes Hajj, offensive wars and the rest of the actions of

worship, judicial punishments, protecting the oppressed, ordering with righteousness, forbidding the wrong, guarding the Ummah, safeguarding the Revealed Law, gathering peoples under one banner, so they can know the rulings on things, righteousness in assessing matters and distribution of wealth, commanding obedience, taking the land taxes, money seized in war, zakah and other charities due to the poor, dispersing wealth towards necessary causes and other matters connected to the position." *Mukhtasar al-Ifadat fī Rub` il-Ibadati wal-Adabi wa Ziyadat*, pp.510-511

Shaikh ul-Islam Mansur al-Buhuti, may Allah have mercy on him, said before someone can fill this position they must possess the characteristics of being, "...from the Quraish tribe, sane and having reached at least the age of 15 years, possessing the faculties of speech, hearing and sight that are unimpaired by disability, free and not a prisoner or slave, knowledgeable of the principles of Revealed Law, male, just in personal and public conduct, able to discharge the duties of the office..." (text truncated from *Kash-shaf ul-Qina` `An Matn il-Iqna`*, vol.5, pp.137-138).

Shaikh ul-Islam Mansur al-Buhuti, may Allah have mercy on him, also stated that there are three ways a khalifah can be brought about.

1) By a meeting of the most senior scholars, who make Consensus on the person they deem most suitable.

2) A living khalifah openly appoints a successor in his will, or during his reign in the presence of the senior scholars.

3) A khalifah takes hold of power, possessing most of the characteristics, but has not been chosen, ruling by the Revealed Law, but without a Consensus (text truncated from *Kash-shaf ul-Qina` `An Matn il-Iqna`*, vol.5, pp.137-138).

Who brings about this office? Shaikh ul-Islam Mansur al-Bahuti and Imam Ibn Balbani, may Allah have mercy on them, both state that it is the most senior scholars who bring about the position and choose the most eligible based upon the conditions mentioned above.

(cf. *Mukhtasar al-Ifadat fī Rub` il-Ibadati wal-Adabi wa Ziyadat*, pp 510-511 and *Kash-shaf ul-Qina` `An Matn il-Iqna`*, vol.5, pp.137-144 for further details). When reading these statements, the reader can see that Muhammad ibn `Abdul Wahhab does not belong to either of the three categories as he does not have most of the characteristics, he is not ruling by Revealed Law, but he is certainly ruling without Consensus. Thus the fact that Muhammad ibn `Abdul Wahhab admitted that he was a tyrant ruler and twisted one of the principles for khalifah selection gives a clear warning to the rank and file and elite of Muslim Orthodoxy about what violent men are prepared to perpetrate against this Ummah.

[208] **Imam Mar`ii ibn Yusuf Al-Karmi** (d. 1033 AH (AD) and the commentator on his text, **Imam `Abdul Qadir At-Taghlabi** (d. 1133 AH (AD), may Allah be pleased with both of them, state with authority on the topic of apostasy, "The apostate in the Revealed Law refers to the one who disbelieved after his Islam, which also applies to the one who has reached seven yars of age and does so by speech, belief, suspicion or action, whether by an act of obedience or jokingly. There are three types of this unbelief: 1) Cursing Allah, Blessed and Exalted, or cursing His Messenger or any other messenger, the angels, which is kufr, for if he has cursed one of them it means he has rejected or denied that one, or rejected the Lordship of Allah the Exalted or His Oneness and Uniqueness, or one of His Books or one of His Attributes that is necessarily known for Him, like life or knowledge, or he denies one of His Messengers or the angels who are affirmed and established as being His Messengers and Angels. The one who does any of this has commited kufr as mentioned in the Qur'an, and denial of any of that is just like denial of all of it, as one is the same as denying all in principle in the sight of Allah the Exalted, or if he should deny the necessity of one of the five prayers and purification, or if he claims prophethood or believes the claim of someone else proclaiming prophethood, then all that is kufr, as he is denying Allah, Glorified and Exalted, by His Words, **But he is the Messenger of Allah and the Seal of the Prophets**. Surat ul-Ahzab (33), ayah 40. There is also the statement of the Prophet, peace and blessings of Allah be upon him, **'The Hour will not come until there shall appear 30 liars, every one of them claiming that he is a messenger of Allah'.** It is also apostasy if he should claim that there is a partner or consort for Him, Glorified and Exalted be He.

2) If someone commits an act that indicates apostasy like prostrating to an idol, the sun, moon or such things, as this is idolatry and Allah the Exalted has already mentioned this: **Allah does not forgive partners being associated with Him, but He forgives whatever is besides that to whomever He wills.** Surat un-Nisa' (4), ayah 48.

3) Having the creed or belief in which there is a partner for Him, Glorified and Exalted be He, or believing that fornication or adultery, intoxicants are permissible, this is kufr, and so is the belief that things like bread, meat or water are impermissible or anything that has been agreed upon by clear Consensus its being permissible or impermissible.

4) Doubting or having suspicion in anything of the matters of faith. In the case where someone does this and he is not like a forgetful person living in the villages of Islam, then it is kufr, as it is denying Him, Glorified and Exalted be He, and His Messenger and the rest of the Ummah. The one who apostates - male or female - at the age of 15 and with full sanity is called back to Islam and told to repent for three days, as this is

compulsory. The three days of commanding repentance is because it is possible he could rectify himself in that time and he cannot be judged before trying to do so. The three days are only given because apostasy happens due to some doubt raised, and it is not always clear at the time, thus it is compulsory that he look at the situation for a period of time and reflect on it, and this is certainly more so in the case of apostasy and being given three days and time constraints. The apostate should be reminded of the time and his constraints, and if he repents in the time in which he was asked and returns to his Islam, there is neither penalty on him by way of killing or legal deterrent nor are the deeds that he did in the state of apostasy beforehand, like prayer, Hajj and other things nullified. If the person should remain upon his apostasy, then he is killed with the sword, which is the instrument of execution, and the apostate is not burned with the Fire and it is only the Imam or his appointed representative who kill him, whether the apostate is free or a slave. The reason for this is that execution is a right of Allah the Exalted and is done by the Imam, just like stoning the adulterer or executing judicial punishments on the criminal." *Nail al-Ma'arib bi-Sharh id-Dalil it-Talib li-Nail il-Mutalib*, pp. 406-407. The main texts used for reference would be the words of Imam Musa Al-Hajjawi as commented upon by Shaikh ul-Islam Mansur al-Buhuti, when he declared, "Fighting the people who are rebels and evil has to do with fighting tyranny, oppression and abandonment of the truth. When a people who have strength and withdraw from the people like the rebellious sinners or unbelievers, and go against the Imam with a false interpretation, even if they had no intention of obeying, they are rebels and oppressors. If they were a group of people with no strength or they did not withdraw from the people due to an interpretation, or they withdrew due to an interpretation that was not false, then began cutting off the paths of people, for the Imam to stop them is a fard kifayah and he is to force whoever goes to that. It is a condition that he is just, from Quraish, scholarly and righteous in the beginning and maintaining that point. It is compulsory on the Imam that he has word sent to the rebels, so that he can ask them regarding what has driven them from him and if some issue of oppression is mentioned, he lifts it and if they mention some doubt, he clears it. This is based on the words of Allah, **So make peace between them.** So the peace is only by that fact. If the reason they left him was not permissible, he does not lift it, even if it was permissible, but it would cause problems for them and they would believe that he was contradicting the truth. He makes clear to them his evidence and manifests his position if they come back from their rebellion seeking to fight, the Imam leaves them alone; but if they do not return from that, he is to fight them as necessary and the people under his rule are to help him as well." *Ar-Rawd ul-Murbi` Bi Sharhi Zad il-Mustaqni`*, pp. 516-517.

[209] Please see *`Aqidat ush-shaykh Muhammad ibn `Abdul Wahha as-Salafiyyatu wa Atharuha fil-`Ala mil-Islami*, pp.494-495 for the entire conversation between the scholars of Muslim Orthodoxy and Muhammad ibn `Abdul Wahhab as recorded by their historians.

[210] *Mufid al-Mustafid fi Kufri Tarik it-Tawhid*, pp. 2-3

[211] This practice continues even today by the organisation. How many impressionable, loner types looking to 'fit in' have they used? The reader is advised to consider the cases of Zacharias Moussaoui (the '20th 9/11 planner'), Richard Reid (the 'shoe bomber'), Muhammad `Abdur-Rasheed (the Exeter bomber), Yassin Omar (the failed 21/7 attacks of London, UK) and countless others thoughout the world. The vulnerable, uncertain, mentally unstable are always used and once the task is complete, left. These young men (they are almost always males) are left with nothing but a shoe string knowledge of Islam and a collection of pamphlets, tracts and other paraphanalia. But what of Islam? Nothing but a shell is given to them.

[212] Please see *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah*, vol.2, pp. 679-680. The story was narrated from the uncles of the author who were eye witnesses. It is also of note that Salafi historians like Bakr Abu Zaid do not dispute the incident.

[213] AD 1776

[214] AD 1795

[215] AD 1847

[216] AD 1792

[217] 1175-1241 AH (AD 1762-1826). He is Ahmad ibn Muhammad as-Sawi al-Maliki al-Khalwati. Imam as-Sawi was one of the great scholars of the Maliki school and was based in south Egypt. After memorising the Qur'an as a youth he moved to Al-Azhar university to continue his studies in creed, fiqh, ihsan, tafsir, hadith and other principles. His teachers were so many and so noble in stature it is difficult to pick which one deserves the most mention as the greatest influence on his life. We will suffice with the fact that Imam Ahmad ibn Muhammad ad-Dardir (d. 1201 AH (AD 1787), chief judge of the Maliki scholars in Egypt and another enemy to the cult of Muhammad ibn `Abdul Wahhab, was a teacher to Imam as-Sawi.

[218] Surah Fatir (35), ayah 5

[219] *Hashiyah Al-`Allamah as-Sawi `ala Tafsir il-Jalalain*, vol.3, pp. 287-288

[220] d. 1252 AH (AD 1836). Hanafi judge and master of many disciplines, his voice is one of the authorities in the madhhab of Imam Abu Hanifah. He is the author of more than 10 books covering fiqh, logic, creed and ihsan.

[221] This is a reference to the historical incident when Muhammad ibn `Abdul Wahhab and his organisation, at the gates of Makkah, pretended to be upon the madhhab

of Imam Ahmad ibn Hanbal in order to be given access. Once they were allowed inside they released their fury.

[222] *Radd ul-Mukhtar `ala Durr il-Mukhtar: Sharh `ala Tanwir il-Absar*, vol.6, *Babu Qital il-Khawarij*.

[223] d. 1250 AH (AD 1834)

[224] *Ithafu Ahl iz-Zaman bi-Akhbari Muluki Tunis wa `Ahd il-Aman*, pp. 2 and5-6

[225] ibid, pp. 16-17

[226] 1206-1274 AH (AD 1791-1858). He is Hasan ibn `Umar ibn Ma`ruf ash-Shatti al-Hanbali. The soon to be Shaikh Hasan proved himself capable when he memorised the Qur'an and some 18 books, one in each science of Islam, while still in his pre-teens. He studied with close relatives and others. He started by learning from his father, then subsequently gained knowledge from one of the seminal scholars of his time, Shaikh Mustafa ibn Sa`d ar-Ruhaibani, studying the science of hadith, commentary, fiqh, the principles of creed and fiqh, and also inheritance. Shaikh Hasan ash-Shatti quickly showed an aptitude for learning, delving into and mastering the sciences of Islam, including, of course, grammar, syntax and their subcategories. He visited numerous masjids and received legal authorisationsfrom his teachers in institutions such as Umayyah Family Central Masjid, Al-Badara'ii Seminary in Iraq and others. He was known to constantly be researching, and left his house when necessary. He wrote numerous books, more than 50 in number, on various subjects. They include books on such topics as the *Birth of the Prophet, peace and blessings be upon him, and celebrating it*, and the *Commentary of Bringing Things to Be*, a book on Arabic grammar. He also wrote *Summation of the Pearl*, a commentary on the theological work of Shaikh ul-Islam Muhammad ibn Ahmad as-Saffarini, the great Damascene and master of heresiography. He travelled to Baghdad in his twenties and met great scholars such as Shaikh Muhammad al-Bukairi and Shaikh Dawud ibn Sulaiman al-Khalidi. Upon completion of his learning, he returned to Damascus and continued his teaching, at which time he reached the post of expounder, then jurist and not long thereafter, judge. People from far and wide came to take all that could be learned from this towering figure of knowledge and gaze at him to see his wisdom. In his life he also wrote documents and offered material and physical aid for the preparation and execution of continued resistance against the French led by the great Shaikh Amir `Abdul Qadir, the great warrior of Algeria and hero to the Muslims. The Amir had travelled far and wide to Baghdad, Damascus and other areas seeking the help of the Muslims. He found Shaikh Hasan ash-Shatti willing to help. Shaikh Hasan was known for his easy smile, good manners and righteous demeanour towards all people, Muslim and unbeliever. He was also an accomplished scholar of theology, and

witnessed many difficulties and tribulations that would affect his life and the life of so many other Muslims. When the Salafi Call rose to prominence, it set itself out as the only true way of knowing the truth, and made good on its word by killing those who would not accept its ideas.

A measure of his bravery was the fact that he resisted this subversive and violent influence, when he received a letter from Abdullah Ala Shaikh, the successor to the movement's founder and messianic figure with prophetic pretensions, Muhammad ibn `Abdul Wahhab. Scholars were assassinated and threatened throughout the Muslim world in places as far afield as Baghdad, where his teacher, Shaikh Dawud ibn Sulaiman al-Khalidi, had dodged the assassin's sword, and in Najd and Makkah in Arabia, where towns and villages, beginning with teachers and high ranking figures, were put to the sword. Imam Hasan ash-Shatti had never met or known the founder of the movement as other scholars who preceded him (many of whom were murdered), but it was no less risky in his own time. While lying in bed and very ill, he received a letter from `Abdullah Ala Shaikh, inviting him to the organisation and to preach this particular doctrine to the people and allow their missionaries to have free rein in his jurisdiction. Although dying and in great pain, he refuted them on the last page of the letter they had sent, with all the bravery that a scholar of his calibre would be expected to do in times of turmoil. Upon his death, he was buried in his city; a huge funeral procession following. As with every great tree of knowledge, seeds were left behind. His students include the shaikhs Sa`id Afandi al-Hanbali, `Abdullah al-Qaddumi, Muhammad Afandi ash-Shafi`ii, not forgetting his two sons, Ahmad ash-Shatti and Muhammad ash-Shatti, who also became scholars. Both these scholars continued the tradition of preaching and teaching, but also warning people from these strange groups, which by now had gained somewhat of a foothold in Damascus, although tiny. Books were written, people were taught and numerous centres of knowledge were built. One such venture was a joint effort between all scholars of the four schools to better and reinvigorate the Orthodox faith as taught at the Dar al-Hadith centre. The Shattis worked intensely with Hanafi Imams and other scholars to hasten this process, as with each decade they were losing ground to theologically poisonous movements such as the Shi`a, Alawi, Druze, Salafi and others that were working diligently to uproot the Orthodox faith that had always been the majority faith of that area. This constant effort produced shaikhs such as Muhammad ibn Humaid an-Najdi, who had come from Makkah to learn, `Abdul Qadir al-Badran ad-Dumi, Muhammad ibn `Uthman ad-Dumi and countless others.

[227] Please see the *Divine Texts: Answering Muhammad ibn `Abdul Wahhab's Movement*, pp. 37-38

[228] d. 1295 AH (AD 1878)

[229] *As-Suhub ul-Wabilah `ala Dara'ih il-Hanabilah*, vol. 2, pp. 675-676

[230] d. 1299 AH (AD 1882). His full name is Dawud ibn Sulaiman ibn Jurjis al-Musawi Al-`Ani Al-Baghdadi An-Naqshabandi Al-Hanbali. He was born in Baghdad in Iraq in the year 1231 AH (AD 1816) from a family of scholars that were the chief judges and high ranking scholars of the 13th century Hijrah. Imam Dawud began his early education with his father, Imam Sulaiman Al-Musawi al-Hanbali, who was a calm and pious man, known for his wisdom and careful preaching. The young boy Dawud learned with his father until he excelled in his studies. He would divide his time in the day as waking hours from sunset until after Fajr prayer. In the night, he did most of his worship, review of materials he had memorised, as well as the recitation, praises of Allah and supplications from the first three generations that he would utilise just after the Fajr prayer. Between Zuhr and `Asr or a few hours before, he would sleep to rejuvenate himself. He continued on in this pattern and was only interrupted by the shocking death of his father, which had a major impact on him.After he recovered from the loss of his father, the Imam left Baghdad so he could set out to other locations, collecting what would later become his 3,000 volumes of precious books and rare manuscripts that he used for deciding rulings. At one point he became an emigrant for the sake of Allah and His Messenger, peace and blessings of Allah be upon him, and made his way to the Holy Land of Makkah and Madinah and was resident therein for ten years. As a student there, he took knowledge from Imams such as Muhammad `Abid Al-Ansari, who at one point gave him written authorisation to teach all the sciences of the religion as an authority. After this time in the Holy Land, Imam Al-`Ani returned to Baghdad and was teaching in the Jami` ul-Wazir Masjid but was soon back in the Holy Land for Hajj the following year and again in the company of many scholars. Sham was the next stop for him and he remained there for the best part of two years or more, taking knowledge and taking and giving authorisation in numerous sciences of the religion. During this time, Damascus in particular and Sham (Syria, Jordan, Lebanon, Palestine, Israel) in general had such greats as Imams Badr ud-Din al-Hasani (d. 1354 AH/AD 1935), Hasan ash-Shatti, (d. 1274 AH/AD 1858) `Isa al-Qaddumi (c. 1188 AH/ AD 1774) and his clan, the Al-Hanbali family of Nablus, `Abdul Ghani Al-Lubadi (d. 1319 AH/AD 1901), Muhammad ibn `Uthman ad-Dumi (d. 1308 AH/AD 1891) and so many others that were either visiting scholars/students or teaching and/or learning full time and residing. Soon the Imam would find himself back in Iraq in the city of Mosul for 5 years, teaching and training scholars from there and expatriates from Az-Zubair and Ba`qubah. Baghdad once more became his home when he went back and he did not stay long before heading

out for the Holy Land one more time, but this time he had the company of his son, a scholar in his own right in the year 1281 AH (AD 1864), by the name of Muhammad Rashid Baha' ud-Din.This would be the last time he would go on Hajj and his last journey outside of Iraq as he intended to go into teaching full time upon return. Imam Dawud Al-`Ani, after Hajj, visited Egypt and stayed for two years and went back to the land of his birth, stopping first in Mosul and staying some of the time there but preferring to shuttle back and forth to Baghdad. The life pursuit of the Imam was to live knowledge, give advice, guide people, help guide the lost, establish on truth those on falsehood and rectify the good, which was in part preaching to Christians and also calling 12er Shi`ah out of their cult and into a real and lasting relationship with their Lord and acceptance of true scholarship.He came back to Baghdad in 1299 AH to author more texts and discuss matters with scholars in detail about the recent appearance of the Salafi cult (which during that time was masquerading under the name of "Al-Muwahhidun," lit. "Those who truly declare Allah Unique and One"). He had already shown the transparent and dead theology of two missionaries in the organisation: `Abdur-Rahman ibn Hasan Al Ash-Shaykh and `Abdullah bin Abi Butain, who at one point had to be commanded by `Abdur-Rahman ibn Hasan not to correspond any more with the Qadi as he was now entertaining doubts (this can be seen in the introduction by the former in the beginning chapter of *Tuhfat ul-Jalis Fi Radd `Ala Dawud ibn Jurjis)*. The works of Imam Dawud Al-`Ani in this area that had the most impact were two in number: 1) *Al-Minhat ul-Wahbiyyah Fi Radd il-Wahhabiyyah*, a work that touched on his initial meeting with their documentation and missionaries and the danger they posed to Islam and Muslims. 2) *Ashadd ul-Jihad Fi Ibtali Da`wal Ijtihad*, which was a text rejecting the claim that no one is obliged to follow the interpretative discipline of the first three generations that we know in the madhhabs. A lengthy elucidation is offered in its' pages on the difference between a real high ranking scholar and pretenders. It is most likely this work that triggered the assassination attempt by Al-Muwahhidun group and as many as four books they authored to try to dampen the doubts he had raised.The death of the Imam came on Monday 30 Ramadan 1299 AH (AD 1881) during the governorship of Taqi ud-Din Basha. His burial was witnessed by a huge amount of people and on at the time of his bathing, those preparing him were weeping. Once wrapped in his burial shroud but before burial, many wanted to take one last look at the man himself. He was eulogised locally and much reading of the Qur'an was done and dedicated to him. His final resting place was next to one of his teachers, Imam Siraj ud-Din Musa al-Jaburi and `Abdul Ghafur Al-Mushahadi an-Naqshabandi, inside the corridor of Masjid Nafisah at-Tahirah, but in 1366 AH/AD 1946, for reasons unexplained, his remains were moved to the grave-

yard where Imam Ma`ruf al-Karkhi was buried. It would be only months after his burial that Iraq was attacked and ransacked by Muwahhidun hordes that only a year ago had tried to assassinate him and had killed scholars locally. His students included Imams and Judges of calibre like his two sons, Muhammad Rashid, Ahmad ibn Dawud and close friends like `Abdul Wahhab an-Na'ib, `Abdur-Rahman an-Naqib, Hasan ash-Shatti and a host of others. The most famous of these students were Imam Hasan ash-Shatti, who authored several books on creed, grammar and fiqh, as well as his son Ahmad ibn Dawud Al-`Ani. Imam Ahmad (1286-1367 AH/AD 1869-1948) was an able pupil, a teacher of Ihsan, teacher and judge in Ba`qubah and part of the underground network of believers fighting against nascent Socialism that would later become Ba'athism (founded by a Christian, Mishal Aflaq), Consolidation Forces in Iraq after the collapse of Muslim governance in 1336 AH (AD 1919) and Al-Muwahhidun. He wrote extensively and attempted to manage affairs for the believers as a Qadi but was hunted without success by Consolidation Forces (names of Qadis and high ranking scholars in the Muslim world were distributed to CF to be killed, as many as 5,000 died throughout these areas following the collapse of Muslim governance. Many of the remnants were assassinated by Al-Muwahhidun members). We ask Allah that He bless us, have mercy on us and give us the fortitude to be steadfast as these men of yesterday. For Further reading, please see *At-Tarbiyyat ul-Islamiyyah*, no.7, year 33 and *Tarikh `Ulama Baghdad*, under 13th century

[231] *Al-Minhat il-Wahbiyyah fi Radd il-Wahhabiyyah*, pp. 2-3.

[232] Imam Ibn al-Mandhur, may Allah be pleased with him, the grammarian, defined the word: "Tawhid is to believe in Allah alone without any partner for Him. Allah is the Unique, the Sole, the Unique and the Only True God that exists." *Lisan ul-Arab*, Vol. 3, pp. 551-552. Imam Ahmad ibn Hanbal stated, "Allah is Unique and One, unnumbered, it is not possible for Him to be separated, nor parted and divided. He is One and Unique in every way, while whatever is besides Him that is called One is less than that as a created one." *Al-I`tiqad*, pp. 101-102.This word is from the first three generations and was used as a synonym for the testimony of faith: **There is no god but Allah and Muhammad is the Messenger of Allah.**

[233] 51 BH-11 AH (AD 570-632). Primordial prophet before the ages, shepherd, rectifier of good, merchant and constant preacher, he was the final prophet sent to all humanity before the end of the age. He had been prophesied and expected by all the prophets and messengers, peace be upon them, from the beginning. He lived the first 40 years of his life in Makkah, but 13 years into his prophetic mission, due to persecution, he was commanded by Allah to leave for the city of Madīnah, and continued preaching his message. Eventually, the whole of Arabia and indeed, all domains that

would listen, heard his message. His message of salvation has inspired 12 civilisations, three empires, seminaries, hospitals and the bedrock that most mathematics, science and other schools of higher learning depend on today.

[234] d. 1202 (AD 1788). He is Hasan ibn `Abdullah ibn `Aidan An-Najdi Al-Ushaiqiri. Ibn `Aidan was one of the senior students of Muhammad ibn `Abdul Wahhab and also made his way to Ad-Dir`iyyah to be with his teacher and become one of the first Muhajirun (eng. 'Emigrants') of the new faith. He was in charge of the letter writing campaign to spread Muwahhidun doctrine and to either invite or threaten any Orthodox scholars who were not cooperating. After the capture, torture and death of the author, the second king, `Abdul `Aziz ibn Muhammad, proclaimed him the judge over Huraimila' (of course after ravaging the city), until his death in 1202.

[235] This greeting shows the grave nature of the subject before us. This greeting or form of address was only used by the Prophet Muhammad, peace and blessings of Allah be upon him, when addressing false prophets, teachers and rulers who were unbelievers. An example of this was when Musailimah, the false prophet, sent a letter to the Prophet Muhammad, peace and blessings of Allah be upon him, stating: from Musailimah, the Messenger of Allah, to Muhammad the Messenger of Allah. Peace be upon you. I would like to say in beginning that I share with you in the matter of prophethood. We shall have half the earth and to the Quraish is the other half, but the Quraish are a people who transgress the bounds. The Prophet Muhammad, peace and blessings of Allah be upon him, dictated a letter back in answer, which read: **In the Name of Allah, the Most Merciful, the Most Compassionate. This is from Muhammad, the Messenger of Allah, to Musailimah the Liar. Peace be upon the one who follows the guidance. Indeed, the whole of the earth belongs to Allah and He causes to inherit it whom He wills, and the best outcome is for those who have piety.** Please see Imam Ibn Hisham in his *As-Sirat un-Nabawiyyah*, vol.4, pp. 182-183. The fact that he had chosen this introduction ties in with what was said in the subject matter of thebook, namely that Muhammad ibn `Abdul Wahhab was seen as a false prophet and his organisation a cult.

[236] Surah Ali `Imran (3), ayah 104

[237] Collected by Imam Ahmad ibn Hanbal in his *Musnad*, Hadith #16493-16499

[238] The author is making reference to a statement from Shaikh ul-Islam Muwaffaq ud-Din ibn Qudamah al-Maqdisi (541-620 AH (AD 1146-1223): "And if one of them should write to an upright Qadi, it is praiseworthy to not answer his letters, to break their hearts and take away their hopes; but if he should take the letter, then it is permissible, as he is to exercise judgement in the matter. It is permissible to accept a letter from one of them, just like the Qadi of the Imam of the Muslims." *Al-Kafi fi Fiqh*

*il-Imam Ahmad ibn Hanbal*, vol. 4, pp. 70-71. The author followed both points carefully, at first accepting nothing from the cult's leader or messengers; but upon seeing the danger and damage being done (murder, looting, forced conversions), decided to answer. This is permissible in the Hanbali School.

[239] What the author is referring to here is the fact that human beings indeed have free will and that they have not been forced to do evil when they commit evil actions or deviate. Thus when someone does some falsehood and then repents and comes to the truth, this is from the Mercy and Bounty of Allah.

Allah has said of this, **Say, 'Humanity! The Truth has already come to you from your Lord. Therefore, whoever seeks guidance, seeks guidance for himself and whoever goes astray, then he goes astray against it (the soul) and I am not a protector over you.** Surah Yunus (10), ayah 108. When someone deviates and does falsehood and refuses to return, this is from the justice of Allah. Our Lord says to us, **By such comparisons Allah leads many astray and guides many, and He makes none go astray except the rebellious sinners.** Surat ul-Baqarah (2), ayah 26. Thus whoever deviates has no excuse in the sight of Allah and can be held accountable for their sins, as Allah has already warned us, **So that there might not be for humanity any proof against Allah after the Messengers.** Surat un-Nisa' (4), ayah 165. The author also ends his statement by saying that their letter to him is not so much a call to him, but it is actually an opportunity for them to return to the Orthodox faith and leave what they are upon.

[240] There are times when Allah will use the will of His Creation as a fulfilment of His Means. Allah has said, **And you did not kill them, but Allah killed them.** Surat ul-Anfal (8), ayah 17. Allah has proclaimed further, **And it was not you who threw when you did throw it, but it was Allah who threw.** Surat ul-Anfal (8), ayah 17. Before the Battle of Badr commenced, the Messenger of Allah, peace and blessings be upon him, took a hand full of sand and threw it after mentioning the name of Allah. From that handful of sand, a miracle occurred in which the sand transformed into a sandstorm that blinded the enemy troops. Historically, we know for a fact that the Messenger of Allah threw the sand, but Allah says that He did the act. The reason for this was the fact that the means observed was human, but Allah had willed and was behind the action. Allah rightly says of Himself, **You do not will except that Allah wills, the Lord of all Creation.** Surat ut-Takwir (81), 29. So whatever it is that we want to do, if Allah has not willed it, it will not happen. If the action does coincide with the Will of Allah, it will happen by His Providence. The reader should keep these points in mind when discussing this issue.

[241] Ar. *kitab* (KEY-*TAAB*). This is referring to the Qur'an. Allah says about his Revelation: **That is the Book in which there is no doubt. It is a guide for those who are righteous.** Surat ul-Baqarah (2), ayah 2
Allah has said: **No falsehood can approach it from the front or behind. It is a revelation sent down from the All Wise, the Worthy of Praise.** Surah Fussilat (41), ayah 42
Allah says further: **It is a Qur'an that We have sent down to you at intervals, so that you might recite it to people at intervals, revealed in stages.** Surat ul-Isra' (17), ayat 105-106

[242] The rapture of the believers referred to by the author is connected to the end-time prophecy where there will be no Muslims left upon the face of the Earth when the cool wind comes blowing from the Syria-Yemen location. The discussion of this will be dealt with later in the work, if Allah wills.

[243] This word has no satisfactory rendering into English that the translator could find, thus it will have to remain in its original Arabic. The linguistic basis of the word is discussed by Imam Ibn al-Mandhur: "People were upon one Ummah, meaning one faith... so the Ummah means the Way and the Faith. If someone should say, 'There is no Ummah for him', they mean that there is no faith or religion for him. If someone should say that someone is the best Ummah, it would mean the best people of faith." *Lisan ul-`Arab*, vol.12, pp.26-27. The Prophet Muhammad, peace and blessings be upon him, meant this and more by the term Ummah when he said, **"I saw 120 rows in the Paradise, 80 of them from this Ummah."** Collected by Imam Ahmad in his *Musnad*, vol.5, pp.354-355, as narrated by the companion, Buraidah al-Aslamah, may Allah be pleased with him, and classed as authentic. We can see that he is referring to those who believe in him and follow him when he said further: **"My Ummah is an Ummah that has been bestowed mercy. There is no punishment for it in the Hereafter. Its punishment in this life is by trials, earthquakes and massacres."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.4, pp.410-418, and classed as authentic.

[244] Surah Ali `Imran (3), ayah 110

[245] Surat ul-Baqarah (2), ayah 142

[246] Surat ul-Hajj (22), ayah 78

[247] This is a reference to the second form of Revelation, that being the Sunnah. The use of this word 'Sunnah' has both a linguistic and theological use. Linguistically the word 'Sunnah' refers to a path, a road that is taken. Our concern is with the theological impact. Imam Ahmad ibn Hanbal, may Allah have mercy upon him, defined Sunnah as, "The ways and words of the Messenger of Allah, peace and blessings be upon him. The Sunnah explains the Qur'an; it has indicators on how to practise the

Qur'an. There is no analogy in the Sunnah, and one should not make likenesses to it. The Sunnah is not encompassed by intellect or vain desires. It is only for us to follow the Sunnah and abandon evil desires." *Usul us-Sunnah*, point #2

[248] Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.15, pp. 111-112.

[249] Ar. *dala'il* (sing. *dilalah*). Imam Muwaffaq ud-Din Ibn Qudamah, may Allah be pleased with him, said that the word carried the understanding, "So you should know that the dilalah of phrases posseses the meaning that can be put into the following points: 1) dilalah of agreement and complete meaning. So consider the use of the word 'house,' which is referring to all of the habitation that we know of when we use the word 'house.' 2) then there is the dilalah of the phrase that posseses part of the meaning. This would include the use of the word 'roof' or the word human being for body. 3) the dilalah of necessary knowledge. Like when you use the expression 'roof,' which is what goes over the walls. It is not a part of the roof but one cannot conceive of a roof without walls under it. So it is a composite part of the point of speech. So this type of speech cannot be used in investigating matters of the intellect as there are things that prove certain necessary statements. So there has to come a point when one understands another thing from just one word. Take for example the use of the word 'roof,' which necessitates that there must be walls under it. The walls are the foundation holding it up and the foundation of that is the Earth. So if there is a roof, there must be walls. Thus if there are walls, the rest of the house must be present which in turn is held in place by the earth and rock beneath it. These matters cannot be defined in a limited fashion but on the contrary can be limited to two points, namely that which corresponds and that which is part of the meaning." Please see *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp. 70-71.

The basic summation of all the different forms of dilalah is that the dilalah refers to something that must necessarily lead to another thing or another conclusion. So in the case of the roof, this leads to the understanding that there must be walls holding it up. This is so as there is only one understanding of roof that we have and if there is a structure held aloft and not be walls, then it is not a roof. The statement that the author used that the affair of the Ummah always being established until the Hour comes has a dilalah in it.

If the Ummah is always established rightly, then this means that this was the case before, is present now and will continue until the Day of Resurrection. Anything that would contradict that can thus be rejected. This is how the reader should understand the use of dilalah.

[250] Collected by Imam Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih*, *Book of Holding Fast to the Book and the Sunnah*, under the chapter of *There will always*

*be a Group from My Ummah Manifest Upon the Truth Fighting for it and these are the People of Knowledge,* and classed by him as authentic.

[251] Surat un-Nisa' (4), ayah 115

[252] Ar. *ijma`*. Imam Muwaffaq ud-Din Ibn Qudamah gives the meaning of Consensus: "The meaning of Consensus in the Revealed Law is the agreement of the scholars of the Ummah of Muhammad, peace and blessings be upon him, on some matter of the faith at a point in time." *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.375-376

An evidence for Consensus is where Allah has said: **Whoever opposes the Messenger after the guidance has been made clear to him and follows other than the path of the believers, We shall turn him over to what he has chosen and burn him in the Great Fire, and what an evil end.** Surat un-Nisa' (4), ayah 115

Imam Ibn al-Jawzi, may Allah have mercy on him, comments on this ayah: 'Whoever opposes the Messenger after the guidance of Tawhid and judicial rulings have been made clear to him, and follows other than the path of the believers, will be left to what he has chosen for himself'. *Zad ul-Masir fi `Ilm it-Tafsir,* pp.324-325

Indeed, the Ummah follows the scholars and has also been protected from falling into error. What this Ummah has understood has been passed down, as the Messenger of Allah, peace and blessings be upon him, told us: **"The believers are the witnesses of Allah on Earth."** *Jami` us-Sahih* of Imam Muhammad al-Bukhari, *Book of Witnesses*, under the chapter of *How many witnesses are needed for an upright testimony?*

The Messenger, peace and blessings be upon him, also said, **"Whatever the Muslims see as good, Allah sees as good. Whatever they see as evil, Allah sees as evil."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.1, pp.378-379, and classified as authentic.

[253] Surat un-Nahl (16), ayah 43

[254] Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.3, pp. 328-329, Hadith# 3057, and classified as authentic.

[255] As a Qadi and a Grand Mufti of his madhhab, Imam Sulaiman begins to build up the unimpeachable argument that the Orthodox Muslims, when they are not scholars and masters of a science, are required to either quote one or follow one when they do not know something of a particular issue. He has taken his argument from many texts. This has been mentioned in the Prologue in the main body of the text.

[256] Ar. *Ghayat us-Su'al*

[257] 493-564 AH (AD 1100-1169) He is Muhammad ibn `Umar ibn Abi Bakr ibn Muhammad al-Ansari, al-Khazimi, the great Hanafi scholar of fiqh, and memoriser and preacher in many disciplines. His most famous book, which the author quoted, was and is a classic in the foundations of fiqh. He would have learned this text from one of

his teachers, Imam Muhammad Hayah as-Sindi (d. 1164 AH (AD 1751)), who used to teach this and other texts in this field. Let us truly reflect on the type of scholarship that existed in times gone by.

[258] The use of the expression 'Imam' here is not referring to the one who leads the prayer in houses of worship or does other activities that Muslims may see around them. Rather, the particular use of Imam in this way refers to the one who is a mujtahid. When differentiating between these and those other imams, one may encounter in the local masjid, the translator has put the latter in the lower care and the former in capitals.

[259] Imam Muwaffaq ud-Din Ibn Qudamah states that this word denotes: "Knowledge of the rulings in Revealed Law in terms of actions, such as that which is permissible, impermissible, authentic and sound, or inauthentic and invalid." *Rawdat un-Nazir wa Junnat ul-Munazir,* vol.1, pp.53-54

[260] Ar. *faqih* (FUH-*KEY*). This person would also by default be a master of what is known in Arabic as *usul ul-fiqh*. The definition has been given by Imam Muwaffaq ud-Din Ibn Qudamah: "The evidences of the fiqh taken from the general points of the Revealed Law." *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.53-54

[261] Ar. *Muhkamat* (MOOH-KAM-AAT). Al-Qadi Abu Ya`la the Elder, may Allah have mercy upon him, states, "The verse of judgement is the explained ayah, as Allah named the muhkamat the substance of the Book and the substance of the thing is the foundation which nothing is given preference to other than it. So if it is necessary to know that the muhkam is not in need of something else for explanation, then it is also necessary to know that it is the foundation in and of itself and it is not anything else according to what we have mentioned." *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp. 212-213

[262] Ar. *mutashabihat* (MOO-TA-SHAA-BI-HAT). Imam Muwaffaq ud-Din Ibn Qudamah, may Allah be pleased with him, says the following of the allegorical passages, "The truth and the most preponderant view is that the allegorical passages are the ayat that speak of the Attributes of Allah, Mighty and Majestic." *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.213-215

[263] Ar. *nasikh wa mansukh*. This in English is known as abrogation, or progressive revelation. This Arabic word means, 'to abrogate, invalidate, revoke, supersede, repeal, replace or withdraw'. This is the linguistic sense of the word. In Revealed Law, it carries specific implications that should be known by the believer. Imam Muwaffaq ud-Din, may Allah have mercy upon him, stated: 'Abrogation in the Revealed Law has the meaning of when the ruling on something is removed or eliminated, so the removal

of the established present judgement in speech is superseded by speech that revokes and unbinds it'. *Rawdat un-Nazir wa Junnat ul-Munazir*, vol.1, pp.218-219

[264] Ar. *qasas* (*KA*-SAUCE), *Qissah* (sing.)

[265] Ar. *sahih* (SAH-*HEE*). All the scholars of Muslim Orthodoxy have said, "The scholars have said that there are three types of Ahadith: 1) sahih, 2) hasan and 3) da`if, and every branch has its forms. As for the authentic, this is any Hadith that has a chain of transmission that is continuous, with trustworthy narrators all the way back without rarities or flaw. This is agreed upon as authentic." *Sahih Muslim bi Sharh in-Nawawi*, vol.1, pp. 26-27

[266] Ar. *saqim* (SUH-*QEEM*). Imam Abu Sulaiman Ahmad ibn Muhammad al-Khattabi, may Allah be pleased with him, said, "The people of Hadith are agreed that there are three branches of Hadith: a) sahih b) hasan and c) saqim. The sahih has a continuous chain of transmitters and narrators while the hasan is what is known and popular, bearing popular narrators, and most of the People of Hadith and scholars of fiqh know it and make use of it. The saqim, however, has three branches, the worst of which is the a) mawdu`, then the b) maqlub and finally the c) majhul." *Sahih Muslim bi Sharh in-Nawawi*, vol.1, pp. 26-27. Therefore, this shows us that not everything that is da`if or saqim is a lie or unusable. Indeed the mawdu` (Eng. fabricated) is certainly not fit for use, action or belief and can be rejected, but this is not the case for the others. Imam Yahya an-Nawawi (d. 676 AH), may Allah be pleased with him, said, "The majhul reporters and reports have different branches, one of which is the narrator whose being upright externally and internally is not known, while there is the report where the narrator is upright externally and his internal is veiled and not known, then finally is the narrator whose identity is not known in the chain of transmission. The first type of majhul is not valid to use as evidence, while the other two forms are utilised by many of the verifiers and researchers."*Sahih Muslim bi Sharh in-Nawawi*, vol.1, pp. 27-28. Muhammad ibn `Abdul Wahhab and his devotees will often use this against Muslim Orthodoxy and his laity by way of threatening, scaring or swaying the faith of these believers, but what the Orthodox believer must do is not immediately translate the word 'saqim' or 'da`if' as unreliable or untrue. Rather, the believer should begin to ask which type of da`if is being stated, as two of the three forms can be used and utilised with conditions.

[267] Ar. *muttasil* (MUT-*TA*-SILL). Imam Taha ibn Muhammad al-Baiquni (d. 1080 AH (AD 1670), may Allah be pleased with him, said, "Whatever possesses a statement in which every narrator has a connection to the Chosen One, then it is muttasil." *Al-Maj-mu`ah Ummuhat ul-Mutun: Al-Baiquniyyah fil Mustalah*, pp. 43-44

[268] Ar. *munqati`* (MUN-*QAT`*AH). Imam Yahya an-Nawawi, may Allah be pleased with him, said, "The munqati` is when a chain of transmission is not connected due to one or two narrators being dropped from the chain of transmitters." *Sahih Muslim bi Sharh in-Nawawi*, vol.1, pp. 29-30

[269] Ar. *mursal* (MUR-*SELL*). This has been defined by the scholars of fiqh and foundational principles, groups of Hadith scholars, including Al-Khatib Abu Bakr al-Baghdadi, as, "When the chain of transmission of a Hadith is interrupted in any way, according to them it has the same ruling as the munqata`. Groups of Hadith scholars, in fact most of them, say that a narration is only mursal when there is a tabi` narrating directly from the Messenger of Allah, peace and blessings of Allah be upon him, without mentioning the Companion. The position of Imam ash-Shafi`ii and the Hadith scholars or the majority of these and a group of scholars of fiqh have the understanding that this cannot be used as evidence. However, the madhabs of Imam Malik, Abu Hanifah, Ahmad ibn Hanbal and most of the scholars of fiqh say that one may use it as evidence to make ruling." *Sahih Muslim bi Sharh in-Nawawi*, vol.1, pp. 29-30

[270] Ar. *musnad* (*MOOSE*-NED). Imam Taha al-Baiquni, may Allah be pleased with him, said, "The musnad is the one that is connected by its chain of transmission with one narrator and there is no one between him and the Chosen One." *Al-Majmu`ah Ummuhat ul-Mutun: Al-Baiquniyyah fil Mustalah*, pp. 43-44

[271] Ar. *mashahir* (MA-SHA-*HEAR*) pl. and sing. mashhur (MESH-*HOOR*). Imam Taha ibn Muhammad al-Baiquni, may Allah be pleased with him, remarked, "Mashhur is a report with three or more narrators." *Al-Majmu`ah: Ummuhat ul-Mutun: Al-Baiquniyyah fil Mustalah*, pp. 43-44.

There are different types of this report, with some scholars classifying *Mutawatir/tawatur* (MU-TA-*WAA*-TIR/TU-*WAA*-TUR) as a branch. This term mutawatir or tawatur is defined by Imam Muwaffaq ud-Din Ibn Qudamah, may Allah have mercy upon him, as: "Knowledge of things like the existence of cities like Makkah or Baghdad and so forth. This is not a knowledge that is felt, for that which is felt is only sensed. The truthfulness of information is what is known to the intellect, as it is widespread. This fifth principle of knowing information is one of the ways of knowing something for sure." *Rawdat un-Nazir wa Junnat ul-Munazir*, pp.91-92. This definition is the linguistic one. As for the definition when discussing points of Revealed Law, Imam Muhammad Ahmad as-Saffarini, may Allah have mercy upon him, observes: "This term refers to when so many people have come to know and agree upon something and establish that the thing agreed upon is impossible to be a lie due to the obvious nature of it." *Lawami` ul-Anwar ul-Bahiyyah*, vol.1, pp.13-15

[272] Ar. *mawquf* (MAO-*COOF*). Imam Yahya an-Nawawi, may Allah be pleased with him, in quoting the authorities on the subject, gave the following statement, "Mawquf is when a statement or action, whether complete or interrupted in chain, is attributed to a companion." *Sahih Muslim bi Sharh in-Nawawi*, vol.1, pp. 29-30

[273] Thus the cultist or the unbeliever could not possibly be a mujtahid, as one of the conditions is lacking.

[274] Ar. *taqlid* (TECH-*LEAD*). Imam Ahmad ibn Hanbal, may Allah be pleased with him, from the third blessed generation, said of the matter of taqlid, "Whoever says that he does not believe in taqlid and that he does not follow anyone in his religion, such is the statement of a rebellious sinner in the sight of Allah and His Messenger, peace and blessings of Allah be upon him. Such a one only seeks by doing so to nullify and strip the footsteps given before, and to nullify the knowledge and the Sunnah. They want to stay isolated and alone with personal opinion, speculative theology, innovation and contradiction, and opposition to what came before them." *Tabaqat ul-Hanabilah*, vol.1, pp. 33-34. Imam al-Khatib al-Baghdadi (d. 463 AH), may Allah be pleased with him, when commenting upon these and other statements of Imam Ahmad and other scholars, said: "We have already mentioned in detail the evidence that the mujtahid will use when he looks into knowing the rulings of the Revealed Law. Now all that remains is to discuss what authority the common person returns to in acting on an issue, and this is known as taqlid. The general meaning is that taqlid refers to accepting the statement of someone without knowing any evidence for it. Rulings are built upon two matters; rational and those pertaining to the Revealed Law. As for the rational, then it is not permissible to make taqlid in this area, in matters such as knowing the Creator, Exalted be He, and His Attributes, knowing the Messenger, peace and blessings of Allah be upon him, testifying to his truthfulness and other matters that have to do with judgements and punishments to come in the Hereafter. It has, however, been narrated from `Ubaidullah ibn Al-Hasan al-`Anbari, who said that taqlid in the foundations of the religion is permissible, but this is a mistake due to the Words of Allah the Exalted, **Follow what was sent down to you from your Lord and do not follow those besides Him as protectors. Little indeed do you reflect.** Surat ul-A`raf (7), ayah 3. Allah has also said, **When it is said to them, 'Follow that which Allah sent down,' they say, 'We shall follow what we found our fathers upon.' And if your fathers did not know anything nor were they guided.** Surat ul-Baqarah (2), ayah 170. The Exalted One has further said, **Likewise, we did not send before you to any town a warner except that its inhabitants said, 'We found our fathers upon a religion and we shall follow in their footsteps.' Say, 'What if I have come to you with more guidance than that which you found our fathers upon.'**

Surat uz-Zukhruf (43), ayah 23. When the following of their fathers prevented them from accepting that which is more guided, they said, **We do not believe in that which you have sent to us.** Surat uz-Zukhruf (43), ayah 24. The Exalted One has said, **Recite to them the news of Ibrahim when he said to his father and people, 'What do you worship?' They said, 'We worship idols and we are steadfast in maintaining them.' Say, 'Do they hear you when you call on them and can they benefit or harm you?' They said, 'We found our fathers doing likewise before us.'** Surat ush-Shu`ara' (26), ayat 69-74. They, therefore, abandoned giving the answer to the issue due to their inablility to do so and the question actually exposed the falsity of their position. The people mentioned what they had not been asked regarding their fathers and their making taqlid of them. The Exalted One has also said, **'They said, Our Lord, we obeyed our leaders and senior folk, and they led us astray from the path.'** Surat ul-Ahzab (33), ayah 67. The Exalted One also said, **They took their priests and rabbis as lords besides Allah.** Surat ut-Tawbah (9), ayah 31. `Adi ibn Hatim said, I came to the Messenger of Allah, peace and blessings of Allah be upon him, while I was wearing a crucifix around my neck made of gold. He said, Ibn Hatim, remove this idol from your neck. I took it off and then he recited the whole of Surah Bara'ah until he reached, **They took their priests and rabbis as lords besides Allah.** Surat ut-Tawbah (9), ayah 31. I said, Messenger of Allah, we did not worship them. So the Prophet, peace and blessings of Allah be upon him, said, **Did they make permissible the impermissible and you obeyed them and they made the permissible impermissible and you obeyed them?** I said, yes and he said, **Then that is worship of them**. Abul Bukhtari said that Hudhaifah was asked about the ayah, **They took their priests and rabbis as lords besides Allah,** how the people worshipped their priests and rabbis. Hudhaifah answered, 'They made permissible what Allah declared impermissible and they made impermissible what Allah had made permissible'." Imam Al-Khatib al-Baghdadi, may Allah be pleased with him, commented further after quoting all this, "So because the principles of the faith that we mentioned have to do with what is awareness and intellect, and the people all share in that matter, there is to be no taqlid in the foundations. As for the judgements and rulings of the Revealed Law, then there are two points regarding taqlid: 1) One knows by necessity from the religion of the Messenger, peace and blessings of Allah be upon him, the compulsory nature of things like the five prayers, zakah, fasting the month of Ramadan, Hajj. It is also known by necessity the impermissibility of fornication and adultery, taking intoxicants and other such things. In these matters, there is no taqlid, for all people share in knowing them and having knowledge of them, so taqlid has no basis in this matter. 2) There are the things that are not known except by investigation and gathering evidence, such as

the branches of worship, transactions, marriage, divorce matters and other things that are connected to the foundational rulings. This is a matter in which one does taqlid, according to the evidence of the statement of Allah the Exalted, **Ask the People of Knowledge if you do not know.** Surat un-Nahl (16), ayah 43. If we should stop taqlid in these matters that are from the branches of the religion, it would have been necessary for everyone to learn that knowledge, and by obligating this it would stop all occupations, the cultivation of the earth, whether it be crops, livestock or the movement of people from place to place. Thus it is necessary that everyone is not responsible for this knowledge. The one who does taqlid is the layman. The layman does not know the different ways that the rulings of the Revealed Law are found, so it is permissible for such a person to make taqlid of a scholar and act by his words. Allah the Exalted has said, **Ask the People of Knowledge if you do not know.** `Amr ibn Qais said of the ayah, 'Those to be asked are the People of Knowledge'. It is narrated from Ibn `Abbas, may Allah be pleased with him, that there was a man with a head injury in the time of the Messenger of Allah, peace and blessings of Allah be upon him, who had a wet dream and was commanded to make ghusl, and upon doing so died. Once this reached the Messenger of Allah, peace and blessings of Allah be upon him, he said, **'They have killed him. May Allah kill them. The only cure for when someone does not know something is to ask a question'.** When the Messenger of Allah, peace and blessings of Allah be upon him, was asked after that, he answered, **'If he had washed his body, but left his head and wiped over it, this would have been sufficient'.** Because that man was not from the people of ijtihad, it was compulsory for him to make taqlid just as the blind person makes taqlid regarding the direction of prayer. If he does not have with him the tool of ijtihad in the direction of prayer, he is to make taqlid of the person with sight regarding the matter. It is narrated from one of the Mu`tazilah, who said that it is not permissible for the layman or common man to act by the statement of the scholar until he knows the ruling for it. When he has asked the scholar the matter, then he only asks him to know the ruling and when he finds the evidence behind it, he acts by it. This is a clear mistake, as there is no way for the layman to go to the evidences except after studying for years and keeping the company of and mixing with the scholars of fiqh for a long period of time. He will then have to investigate the rules and ways of analogy, know what validates and nullifies it and what is compsulory to give preference to in regards to other evidence and the preference of one evidence over another, but by making the layman responsible for this, one is charging him with what he is not able to do and has no way to reach it. As for the scholar, is it permissible for him to make taqlid of another scholar? The matter has to be investigated. If there is plenty of time to look into the issue and it is

possible for him to make ijtihad, then it is necessary for him to make ijtihad for the ruling and it is not permissible for the scholar to make taqlid. There are some who have declared it permissible for the scholar to make taqlid, and this has been stated by Imam Sufyan ath-Thawri. He said, 'Whatever the scholars of fiqh have differed in, I do not forbid any one of my brothers from taking hold of it. When the man sees an action being done that the scholars of fiqh have differed in and you have another position besides him, do not forbid him from the action'. Muhammad ibn Al-Hasan ash-Shaibani remarked, 'It is permissible for the scholar to make taqlid of the one with more knowledge than him and it is not permissible for him to make taqlid of the one equal in knowledge to him'. The reason for the principle that it is not permissible for him to make taqlid of one of the same calibre is because of the length of time that he has and the the tools of ijtihad that he can use to make the ruling sought. In this case, it is not permissible for him to make taqlid of someone besides him as we have said of the matters of the intellect. Now if the time should be short and he believes that worship may be left if he spends much time in ijtihad, then there are two points to this matter: 1) It is permissible for him to make taqlid in that affair, 2) It is not permissible for him to make taqlid so long as he has the tools of ijtihad, so the ruling is the same as if he had plenty of time. It is said that this is the more correct of the two positions. Allah knows best. Abu Ibrahim al-Muzani said of this affair, 'It should be asked of the one who makes ruling by taqlid whether he has proof. If he should say that he does, then he has nullified the taqlid, as the proof makes that compulsory for him to follow and not taqlid. If the person should say that it is by other than the proof, then it should be asked about the rulings on judicial punishments and rulings on the lives of people and the charity in wealth Allah has made all that impermissible then you have made it permissible without evidence. If he should say that he knows the proof and that if he does not know it he will ask his teacher, as he is from the senior scholars, and his opinion in the knowledge takes more precedence. Anything that he might say is only with proof that is hidden from me at the moment. It should then be said to to him that the taqlid of the teacher of your teacher is more befitting of taqlid than that of your very own teacher, as he does not speak except by the proof that has been concealed from your own teacher, and your teacher speaks of things and has the proof concealed from him. If he should agree to this, he has abandoned taqlid of his teacher to taqlid of the teacher of his teacher and, likewise, whoever is higher until he reaches the scholars from the Companions of the Messenger of Allah, peace and blessings of Allah be upon him. If he should refuse to do that, he has contradicted his own words. It should be asked of him how it is permissible for him to make taqlid of the one who is less than him and has less knowledge, and it is not permissible for him to make

taqlid of one who is greater than him and has more knowledge? Is this not a contradiction? If he should say that the matter is because the person is his teacher and that even if he has less knowledge, he has gathered knowledge of those above him and added it to his knowledge, so he has greater insight and more knowledge of what has been left. It should be said that, likewise, whoever learned from your teacher, has added the knowledge of your teacher and the knowledge of those above him to his knowledge. It then becomes compsulsory to make taqlid of him and abandon taqlid of your teacher. Likewise, you have more right to make taqlid of yourself than your teacher, as you have added his knowledge and the knowledge of those above him to his knowledge, so by the words of this person mentioned he has contradicted himself. He has made the one who is less and speaks from the lesser in knowledge of the scholars greater than the taqlid of the companios of the Messenger of Allah, peace and blessings of Allah be upon him, and he put taqlid of someone less than a companion over them and the taqlid of the one who is higher, subservient to the one who is less, and this is the case in the analogy. He has made it necessary for whoever is correct to follow other than his teacher in the mistakes of his teacher, and he is mistaken in this matter regarding his teacher and his taqlid alone'." *Kitab al-Faqih wal-Mutafaqqih*, vol.2, pp. 66-70. Thus, those who are not people of ijtihad of any calibre are obligated in this area to accept the evidence that the scholars have given, even though we do not know all the texts on the topic. One example is Consensus. Allah has indeed mentioned it in the Qur'an, **And whoever contends with the Messenger after the guidance has been made clear to him and he who follows other than the path of the believers, We will hand him over to whatever he has turned to and We will roast him in the Fire. What an evil destination.** Surat un-Nisa' (4), ayah 115.

We know this is the case, but the scholars have given the verses and explained them in such a manner that means, if we ask them the evidence for an understanding (i.e. abrogation, the categories of strong, authentic, weak in Hadith science etc), they state that this is Consensus, but if we ask them for an explicit text upon that which they have all agreed, there is not one present, but just the general texts on Consensus. This goes back to what the Messenger of Allah, peace and blessings of Allah be upon him, said of the scholars, **"Whoever travels a path seeking knowledge, Allah makes him travel a path to Paradise. The angels spread out their wings in pleasure for the one seeking knowledge. Every creature in the skies and the Earth seeks forgiveness for the scholar, even the fish in the sea. The virtue of the scholar over the worshipper is like the virtue of the moon over the rest of the stars in the sky. Indeed, the scholars are the inheritors of the prophets. They do not believe behind any coin or measure of wealth, but it is the knowledge that they leave behind. Whoever should**

**take hold of it, takes hold of much good indeed."** *Musnad Imam Ahmad ibn Hanbal*, vol.16, pp. 70-71

[275] This word is explained with two subcategories, depending on the one who is doing the ijtihad. For the Absolute Mujtahid, when he uses ijtihad, it has sometimes been translated, 'Advanced Juridical Reasoning (AJR)', while for every Mujtahid besides, it has been translated, 'Restricted Juridical Application (RAJA)', although both of them are doing ijtihad. The Prophet, peace and blessings be upon him, used this expression when he said, **"When the judge makes ijtihad and he is correct, he has two rewards (ajr) and when he is mistaken, he has one reward."** Collected by Imam Muslim ibn Hajjaj in his *Jami` us-Sahih, Book of Giving Judgement*, under the chapter of, *Explanation of the reward of the Judge when he makes ijtihad and is correct or mistaken*. This difference between the mujtahids will be explained further in the work, if Allah wills.

[276] Therefore, there are laymen and scholars. However, the scholars have different divisions, which is why the scholars have discussed this in some length. When discussing people on earth in terms of their knowledge, there are some seven types of people.

1) Mujtahid Mutlaq (Absolute Mujtahid): the scholar who derives principles directly from the text. This one has memorised all the Qur'an (6,236 lines) as well as all its subsciences. He knows all the verses for collective and individual rulings (some 500 in number). He knows the fullness of the Sunnah (one million Ahadith), having full knowledge of the 500 collections that make up the Ahadith, mastering varying narrations and supporting texts along with all 18 sciences of Revealed Law. This is in addition to what has been mentioned in the main body of the text. Such a scholar has their own methodology for deriving principles from the Revealed Law, as he knows it entirely and completely.

2) Mujtahid Mutlaq fil-Madhhab (Absolute Mujtahid Within the School): a scholar in this case utilises the principles for deriving rulings from the Imam of his school, using these principles to derive new rulings from the text as well as executing them. Although he is using the evidence, he is only able to derive rulings using the principles of his Imam and legal school.

3) Mujtahid Murajjih (Preferential Mujtahid): someone of this category is able to tell the dominant and depended upon ruling in his school by examining the positions and statements of the scholars. After looking at the statements, he can come to the ruling, and quotes those most senior figures, with or without their evidence.

4) Mujtahid Mukharrij (Mujtahid of Derivation): they have gathered together the books, they comment upon them, extract their rulings in new situations as answers

for the laymen. They do not engage in a great deal of ijtihad and only comment when there is no statement within the legal school as a precedent.
5) Mujtahid Ifta' (Mujtahid of Legal Rulings): a scholar who can indicate and explain to an enquirer where a ruling is found, the evidence for it and the like.
6) Mujtahid Fil-Masa'il (Mujtahid in Specific Matters): he is able to give rulings in certain areas that he has mastered, such as language, inheritance and the like, but is considered a 'lacking mujtahid' in the sense that he does not encompass all the sciences. That in which he is proficient, he stands as a master. It should also be mentioned that in this case, both this category and the mujtahid ifta' are not able to implement the law or exact the legal rulings; they may only indicate them.
Within these classifications, there are subgroups of lesser and greater capacity, but the point of this note was not to discuss these areas exhaustively, but only to make brief comment, so the words of the author could be understood in context.
7) Common Muslims (Laity): this includes most people from amongst the Muslims of all ages, as they have not all been commanded to become scholars of ijtihad. They may go directly to the texts for their creed, basic knowledge of what is impermissible and permissible, and enjoining the right and forbidding the wrong. For that which is more detailed or requires specialised knowledge, they must refer to one of the six mentioned.
This has been discussed at length by noble Imams, such as Ibn Hamdan (d. 695 AH (AD 1298) as well as al-Futuhi (d. 898-972 AH (AD 1493-1565) in his text, *al-Muntaha*, vol.3, under the *Book of Giving Legal Rulings,* which was commented upon by Shaikh ul-Islam Mansur al-Buhuti (d. 1051 AH (AD 1656). These classifications can be discussed at length in a separate research, but for now they are here for the general knowledge of the reader, so it can be ascertained what the author intends by his words.
[277] There is almost a word for word reiteration of this statement by Imam `Ala' ud-Din Al-Mardawi (820-885 AH (AD 1417-1480) in *Tahrir ul-Manqul Fi Tahdhib il-`Ilm il-Usul*, may Allah be pleased with both of them, who both gave the conditions for ijtihad, "So the conditions for someone being a mujtahid are that:

1. The one in question would be a jurist, the word jurist carrying the meaning of 'the scholar of the principles of fiqh', which means that he has the strength and ability to derive rulings from their primary sources and is knowledgeable about what is depended upon in Usul ul-Fiqh, that being the Book, Sunnah, Consensus and analogy from its many forms.

2. He would know how to look for evidence, where it would be found, and the differing principles of the scholars of fiqh. What he must also do is look at the situation that requires the ruling. He would then look at the ruling for that situation and finally how to apply it. He would know when to give precedence to something that would normally be delayed and when to delay something that would normally be given precedence. That type of skill is the instrument of the mujtahid, just as much as the pen is the instrument of the writer.

3. He would be a scholar of the textual evidence of revelation in all its elaborate detail along with the different ranks and levels of that evidence. While having all this, he would possess the ability and erudition to master the textual evidence with full power to bind, loose, arrange and declare what is authentic and also inauthentic. That is all the providence and responsibility of implementing fiqh. Hujjat ul-Islam Abu Hamid al-Ghazzali, may Allah have mercy upon him, stated: 'When the jurist speaks and gives rulings in matters that he hears about, but does not speak with the same authority in matters he has not heard about, then he is really not a jurist'.

4. The individual should be a scholar of the science of that which abrogates and that which is abrogated. He should know about the science of Hadith, whether it be authentic, weak, the point of the text or the chain of transmission.

5. He would know grammar and syntax, which is the way of coming to know that which is in relation to the Book and Sunnah when one discusses an explicitly worded text, a dominant text, a passage clarified by another text, an independently clear passage, external, literal, figurative and other divisions that reach some 80 subcategories.

6. The person should know the intent of phrases and statements that are used, and how sentences are structured grammatically. The way things are understood or how they should be understood are crucial, as some rulings are connected to how certain phrases and statements are applied. By knowing this, he is firmly acquainted with grammatical pauses and punctuation. An example would be the statement of the Prophet, peace and blessings be upon him, when he said, **"Fol-**

**low these two after me: Abu Bakr and `Umar."** The way the Shi`ah relate it renders the punctuation, 'Along with Abu Bakr and `Umar, you should follow those after me'. The way to know the correct understanding would be to comprehend the grammar and construction of the sentence. Situations like this often arise, so much so that in the areas of divorce and affirming evidence, and similar subjects, the jurists make a difference between the one who knows Arabic and the one who does not.

7. He knows what is agreed upon and what is differed in, and the areas of Consensus, so that he does not contradict or oppose it by mistake.

8. He would also know the reasons why ayat were revealed in the Qur'an and why the statements of the Prophet, peace and blessings be upon him, were made, so he should know the intent and context of what was said. In this way he would also have access to this knowledge in relation to what is specific and what is general.

9. More importantly, he knows Allah and His Attributes, His being free from resembling His Creation and other important knowledge. He knows that which is permissible to believe about Him, Exalted be He, and that which is impermissible to believe about Him. He would bear witness and testify to the Messenger, peace and blessings be upon him, what Revealed Law he came with that has been given to us and emphasised by definite evidence. He believes in the rest of the messengers, peace be upon them, and all other revelations previous to those mentioned, and what is authentically expounded in the books of the rightly guided Orthodox creed. Please see *Sharh ul-Kawkab il-Munir: Al-Mukhtar ul-Mubtakar Sharh ul-Mukhtasar fi Usul il-Fiqh*, vol.4, pp. 459-471, which quotes this passage and is discussed in detail by the commentator, Imam Ibn An-Najjar (d. 972 AH (AD 1565).

[278] d. 272 AH (AD 885). He is a student of Imam Ahmad ibn Hanbal and teacher of Hadith to such students as Imams Muhammad ibn Isma`il al-Bukhari, Abu Dawud as-Sijistani, `Abdullah al-Baghawi and more. Rumoured to have lived some 100 years, he is mentioned by Imam Al-Bukhari in his *Al-Jami` us-Sahih* under the title, Ahmad.

[279] d. 368 AH (AD 979). Abul Hussain Ahmad ibn Ja`far ibn Al-Munadi, the grandson of Imam Muhammad ibn `Ubaidullah al-Munadi, he wrote more than 400 works and was recognised in the field of creed, fiqh and Hadith analysis.

[280] d. 387 AH (AD 997). He is `Umar ibn Ibrahim ibn `Abdullah Al-`Ukbari, student of scholars of such high calibre as Abu Bakr an-Najjad and Abu Ishaq Ibn Shaqla, and teacher to Al-Qadi Abu Ya`la the Elder. He wrote numerous books such as *Al-Muqni`*, *Sharh ul-Khiraqi* and *Al-Khilaf baina Ahmad wa Malik,* and is remembered for his piety.

[281] d. 354 (AD 965). He is Ibrahim ibn Ahmad ibn `Umar ibn Hamdan ibn Shaqla, known as Abu Ishaq al-Bazzar. Known as a genius in the fundamentals of faith, fiqh, he kept the company of many noble scholars, such as Abu Bakr `Abdul `Aziz and others. Students of this Imam included Abu Hafs Al-`Ukbari, `Abdul `Aziz Ghulam Az-Zujaj and Ahmad ibn `Uthman Al-Kabshi. As a champion of the faith and a caller to the simplicity of faith, he was always well known for making what were seen as complex things seem inherently simple.

[282] Ar. *Jami` ul-Mansur*

[283] *I`laam ul-Muwaqqi`in `an Rabbil `Alamin*, vol.2, pp. 84-85

[284] The author is making reference to statements of Muhammad ibn `Abdul Wahhab that disparage scholars of that age, times before and the Imams in general. One example of such sweeping indictments is where Muhammad ibn `Abdul Wahhab remarked, "Most of what is in *The Satisfaction* and *The Uttermost Boundary* contradicts and opposes the madhhab of Imam Ahmad and his explicit statements and more so the explicit statements of the Messenger of Allah, peace and blessings of Allah be upon him, so whoever knows that indeed knows it and whoever does not, does not know." He said at another point, "The same holds true for the books of the latter day scholars of the other madhhabs." Both statements are quoted from him in *Hashiyat ur-Rawd il-Murbi`*, vol.1, pp. 17-18. This statement is strange coming from an individual who, on record, never completed any of the studies required to be a scholar and had no written or verbal authorisation or license as a mujtahid. How he could have the knowledge to know that the two authors mentioned and the other Imams opposed their basic legal precepts and then that of the Messenger of Allah, peace and blessings of Allah be upon him, is difficult to understand, as he did not have the requisite knowledge to research such points. Let us examine the claim to put matters in context. The author of *The Satisfaction*, Imam Musa al-Hajjawi, summarised many rulings in the school and wrote down the summary in the work just mentioned. The same thing was done by him in his *Provision for the one Seeking Satisfaction,* so that it could easily be memorised. Scholars maintain that there are some 35 issues in *Provision* where he contradicts the original author, Imam Muwaffaq ud-Din Ibn Qudamah, may Allah be pleased with him, in his work, *The Sufficer*. These differences come down to three main reasons:

a) Ijtihad that Imam Musa al-Hajjawi makes on the matter, which as a licensed mujtahid, he may do.
b) Organisational means where Imam Musa al-Hajjawi moves statements from one chapter to another for the sake of continuity and brevity. Again, as a scholar, he would be perfectly justified in expressing his own levity.
c) Mentioning matters not in the text or not explicitly stated, which is valid and a practice that other scholars down the ages have indulged in so as to build on and pass on further knowledge.
The same things are done by Imam Taqi ud-Din Al-Futuhi in his *The Uttermost Boundary* and the same or perhaps ten more such issues are found within his works. Further to this, if one looks in the books *Masa'il* of Imam Ahmad ibn Hanbal (d. 241 AH (AD 855), both the rescension of Imam Salih al-Baghdadi (d. 265 AH (AD 879) and his little brother `Abdullah; *Al-Mukhtasar* by Imam Abul Qasim al-Khiraqi (d. 334 AH (AD 945), *Al-Ibanah* by Abu `Ubaidullah Ibn Battah (d. 387 AH (AD 997); *Al-Hidayah* by Imam Mahfuz al-Kalwadhani (d. 510 AH (AD 1116); *At-Tadhkirah fil Fiqhi `ala Madhhab il-Imam Ahmad ibn Muhammad ibn Hanbal* by Imam Ibn `Aqil al-Baghdadi (d. 513 AH (AD 1120); *Al-Ghunyah* by Imam `Abdul Qadir Al-Jilani (d. 561 AH (AD 1166); *Sharh ul-`Ibadat il-Khams* by Imam Muhammad al-Ba`qubi (d. 617 AH (AD 1220); *Al-`Umdah, Al-Muqni`, Al-Kafi, al-Mughni* by Imam Muwaffaq ud-Din Ibn Qudamah (d. 620 AH (AD 1223); *At-Talkhis* by Imam Fakhr ud-Din Ibn Taymiyyah (d. 622 AH (AD 1225); *Al-`Uddah* by Imam Baha' ud-Din Al-Maqdisi (d. 624 AH (AD 1227); *Al-Muharrar fil-Fiqh* by Imam Majd ud-Din ibn Taymiyyah (d. 653 AH (AD 1255); *Ash-Sharh ul-Kabir* by Imam Shams ud-Din Ibn Qudamah (d. 682 AH (AD 1283); *Al-Wadihu fi Sharhi Mukhtasar il-Khiraqi* by Imam Nur ud-Din `Abdur-Rahman ibn `Umar al-Basri ad-Darir (d. 684 AH (AD 1285); *Ar-Ri`ayat us-Sughrah* by Imam Ahmad ibn Hamdan al-Harrani (d. 695 AH (AD 1296); *Al-Furu`* by Imam Shams ud-Din Ibn Muflih (d. 763 AH (AD 1362); *Sharh uz-Zarkashi `ala Mukhtasar il-Khiraqi* by Imam Muhammad ibn `Abdullah az-Zarkashi al-Masri (d. 774 AH (AD 1372); *Taqrir ul-Qawa`id wa Tahrir ul-Fawa'id* by Imam Ibn Rajab Al-Hanbali (d. 795 AH (AD 1393); *Ghayat ul-Matlab fi Ma`rifat il-Madhhab* by Imam Abu Bakr al-Jarra`ii al-Hanbali (d. 883 AH (AD 1478); *Al-Mubdi` Sharh il-Muqni`* by Imam Burhan ud-Din Ibn Muflih (d. 884 AH (AD 1479); *Al-Insaf fi Ma`rifat ir-Rajihi min al-Khilafi `ala Madhhab il-Imam Ahmad ibn Hanbal* by Imam `Ala' ud-Din Al-Mardawi (d. 885 AH (AD 1480); *Al-Muntaha* by Imam Taqi ud-Din Muhammad ibn Ahmad al-Futuhi (d. 972 AH (AD 1564), they will notice a homogeneity (e.g. sameness) of 75-80 per cent, the differences hardly being *most* or *the great bulk* of the works. As explained above, those differences are not in opposition to the Messenger of Allah, peace and blessings

of Allah be upon him, or the Imams, it is codification, examination and additional rulings for new circumstances based on restricted juridical reasoning, but Muhammad ibn `Abdul Wahhab did not know this or the fact that there are other positions within the school. When someone like this goes to the motherbooks of law without having observed the context or referring to those that have, the reader can now see how such saddening mistakes and glaring enormities take place. There is also a most sinister undercurrent to this as well. It must be remembered that for the past 12 centuries, the school of Imam Ahmad ibn Hanbal held sway in the Arabian Peninsula and that they continued to be the chief Qadis even under the Ottomans, who were almost wholly Hanafis. By cutting out the scholarship, its tradition and channels all the way back to its earliest sources, Muhammad ibn `Abdul Wahhab could step into the vacuum that he created and assume control, just as he did. This will come to light as we move further along in the text, if Allah wills.

[285] Ar. *kafir* (CAA-FIR). This is someone who has commited kufr (Eng. unbelief). This Arabic word has been defined by the scholars as having two forms; a minor form and a major form. Someone who commits minor kufr has done a major sin, but he is still a Muslim (unless he declares what he did as lawful). As far as major kufr, it does negate faith and has four forms:

**1) Kufr of ignorance and denial:** This one does not believe with his heart or tongue, and does not admit what has been mentioned to him of Tawhid. Allah mentions these unbelievers, **Those who are unbelievers, it is the same whether you warn them or not. They will not believe.** Surat ul-Baqarah (2), ayah 6

**2) Kufr or rejection:** This one admits to Allah in his heart, but will not affirm with the tongue. This is like the kufr of Iblis or Umayyah ibn Khalaf. Allah says of these, **When there comes to them what they know of the truth, they disbelieve it.** Surat ul-Baqarah (2), ayah 89

**3) Kufr of stubbornness:** He knows and admits Allah by his heart and tongue, but refuses to act on it out of stubbornness and conceit. This one also tries to stop other people from responding. Examples include Abu Jahl and others. Allah has said, **I will put in the Fire every stubborn kafir, hindering from the good and increasing in evil and doubt, who made with Allah another god.** Surah Qaf (50), ayat 24-26

**4) Kufr of nifaq:** This is someone who affirms the faith with their tongue, but rejects it with their heart. Their heart does not believe. Allah has said, **From humanity are those who say, "We believe in Allah and the Last Day", but they do not believe. They seek to deceive Allah and those who believe, but they only deceive themselves, while they do not perceive it.** Surat ul-Baqarah (2), ayat 8-9. Whoever should

commit any of the above forms is indeed a *kafir*, an unbeliever. Although there are four categories above, there are three types of kafir.

1) The ignorant kafir, from point 1.

2) The arrogant kafir, points 2 and 4.

3) The stubborn kafir is point 3.

Please see *Lisan ul-`Arab*, vol.5, pp.169-171.

[286] Ar. *Wallahi* (WAL-*LAA*-HEE). This is a type of oath that is being taken that has important ramifications. Oaths in which the name of Allah is invoked are used by Qadis in courts of law, but also by the Qadis themselves when laying out a case on the trustworthiness of their words, statements and witnesses.

[287] Ar. *Inna Lillaahi wa Innaa Ilaihi Raji`un*. This phrase is usually stated when there has been a calamity or upon hearing of the death of someone.

[288] Ar. *takfir* (TECH-*FEAR*). Imam Ibn Manzur said that the word takfir signifies, "When a man says, 'I called the man a kafir, an unbeliever.' It can also be said, 'You are not to make takfir of anyone of the People of the Qiblah.' This means that you should not attribute them to kufr or to call them all unbelievers. You should neither make them unbelievers with your words nor with your claims. So when someone says, 'He made takfir on that man,' it means that he said that man has committed major kufr and is an unbeliever." *Lisan ul-`Arab*, vol.5, pp. 171-172.

So in looking at this authoritative text, we see that making takfir is declaring someone an unbeliever. However what are the conditions necessary for one to be able to definitively make such a statement regarding another person who says he or she is a Muslim? The conditions for someone being able to make takfir are the same conditions for someone being able to make a ruling, these being laid out in the prologue. However, there are the following conditions:

1) The text. The action is major kufr and/or shirk as mentioned in the text of the Book, Sunnah or Consensus of the scholars
2) The ruling is based upon a scholar at the level of ijtihad
3) The individual/group has none of the impediments of takfir (Ar. *mawani` ut-takfir*) in place that would pre-empt the ruling.

The impediments of takfir must be eliminated before a ruling of major kufr/shirk can be passed on a person:

a. insane (Ar. *junun*)

b. sleeping (Ar. *nawm*)

c. below the age of adulthood (Ar. *tifliyyah*)

d. ignorance (Ar. *juhl*)

e. interpretation (Ar. *ta'wil*)

f. coercion (Ar. *ikrah*)

g. quoting a statement or making a mistake with the tongue (Ar. *farih* or *zallah*)

Imam Muwaffaq ud-Din Ibn Qudamah, may Allah be pleased with him, says about the first three, "Apostasy is not validly held except from someone who is sane. As for the one who is not self-aware, like the child which has no intellect for him, the madman, the one who loses awareness by being unconscious, sleep, illness, ingesting medicine that is permissible to consume. In these cases, apostasy is not held against him. The person is not judged by his words and there is no difference of opinion in this regard. Ibn al-Mundhir has said, 'Every one of us who memorises knowledge from the People of Knowledge has made Consensus that the insane or madman, when he makes statements of apostasy while in his state, he is held to be a Muslim according to how he had been before that time. If he is killed with purposeful intent, the one that killed him must bear the penalty when the guardians claim their rights.' The Prophet, peace and blessings of Allah be upon him, has said, **'The pen has been lifted from three people: 1) the child until he reaches the age of adulthood, 2) the sleeping person until he wakes up and the insane or madman until he becomes sane.'** This has been collected by Imams Abu Dawud and at-Tirmidhi. At-Tirmidhi mentioned that the hadith is authentic. As those people mentioned before are not responsible for their actions, then they are not taken to account for their words just as the same people are not held responsible if they should affirm a contract, make a pronouncement of divorce or free a slave. As for the person that is intoxicated, the child who is self aware, then we shall mention their ruling later, if Allah wills." *Al-Mughni wash-Sharh ul-Kabir*, vol.10, pp. 72-73

The Imam also mentions the impediment of ignorance, "Thus in the case of someone who does not know about something being compulsory-for example if one is a new Muslim, grew up in other than Dar ul-Islam, or lived far away from the urban areas where knowledge could be known-the People of Knowledge do not judge such a person to have committed major kufr. Rather, he is taught about the matters while the proofs of the matter being compulsory are established for him. So if he should after all of this deny the matter, then he would commit major kufr after that." *Al-Mughni wash-Sharh ul-Kabir*, vol.10, pp. 82-83.

Interpretation is next discussed by the Imam when he says, "If there is someone with an interpretation like the Khawarij-in which they declare the blood and wealth of the Muslims to be permissible for spilling and seizure and that this is something they can come close to Allah, the Exalted by doing it-we have previously mentioned that most of the scholars of fiqh do not judge all of them to be upon kufr. The same is the case in that Ibn Muljum was not judged to be upon major kufr, although he killed the best of

humanity in his time in order to gain nearness to Allah. The one that praised Ibn Muljum for doing that was also not judged to be upon major kufr. `Imran ibn Hattan actually praised Ibn Muljum for his killing of `Ali ibn Abi Talib." Imam Muwaffaq ud-Din Ibn Qudamah says further, "It is known from the madhhab of the Khawarij that they make takfir of many of the Companions and those after them, declare their blood and wealth permissible for spilling and seizure and they believe that by killing them they are gaining nearness to their Lord. Even with all of this, the scholars of fiqh did not judge them all to be unbelievers due to their following interpretation in this regard. The same ruling applies in any impermissible thing declared permissible by an interpretation like this particular one. It was related that Qudamah ibn Maz`un took intoxicants, thinking it to be permissible and `Umar enacted the judicial punishment on him and did not make takfir on him. There was also the case of Jandal ibn Suhail and a group with him took intoxicants in Sham, considering them permissible and even quoting an ayah as proof, **There is nothing upon those who believe and do righteous deeds in what they ate.** Surat ul-Ma'idah (5), ayah 93. These people did not receive takfir and they knew that it was impermissible, so they repented and the judicial punishment was established upon them. This same ruling was implemented in cases where groups of people were like them. So every person that is ignorant of something, his ignorance of something is possible and he is not judged to have done major kufr until the matter is known and the doubt is lifted from him and he still declares it permissible after that time. Imam Ahmad ibn Hanbal also said of the matter, 'Whoever said that intoxicants are permissible, then he is an unbeliever and is asked to repent. If he does so the matter is resolved; but if not then he is killed.' This is the principle of the matter that is understood when dealing with someone who is not ignorant of the matter being impermissible based upon what we had mentioned beforehand. Now in the case of someone eating pork, committing fornication, eating meat found dead or taking intoxicants, the person is not judged to have committed apostasy by merely doing the act-whether he did it in Dar ul-Harb or Dar ul-Islam – as it is possible that he did it while believing it to be impermissible just as he might have done other things that are impermissible like it but knows that they are impermissible." *Al-Mughni wash-Sharh ul-Kabir*, vol.10, pp. 83-84.

As far as the issues of coercion and slip of the tongue, then the Imam guides us on this matter as well, "Allah the Exalted has said, **Except the one who was forced while his heart was tranquil with faith; but whoever should open his hear to kufr, then upon him is the wrath of Allah.** Surat un-Nahl (16), ayah 106. This came about as `Ammar ibn Yasir was taken by the idol worshippers and then beaten and tortured until he spoke the words that they desired from him. He then came to the Prophet, peace and

blessings of Allah be upon him and he was weeping greatly and informed him of what the idol worshippers had done to him. The Prophet, peace and blessings of Allah be upon him, said to him, **'If they return, then you are to return to the same statement.'** It is also narrated that the unbelievers used to punish and torture the week among the believers. Every believer they tortured and punished said what they commanded them except Bilal. He used to say, 'He is One, He is One.' The Prophet, peace and blessings of Allah be upon him, also said, **'My Ummah has been pardoned for the slip, the thing done in forgetfulness and whatever they were forced to do.'** The reason for this is that the the word one is forced to say is without the right of the person, so it is not established as a judgement or ruling. The same thing applies for when someone is forced to affirm something. He is judged accorded to what happened between the time of force and his freedom and whichever ruling is the most concurrent is applied. So when it is established that he did not reject faith, then when the coercion or such is lifted from him, he is to manifest his Islam. If he exposed his Islam, then he manifested what is in his heart and he remains upon his Islam; but if he manifests kufr while able to do otherwise, then he is judged as having done kufr when he speaks those words. The understanding comes from the fact that he has opened his heart to kufr and by his speaking those words he has chosen it for himself. If it is established upon him the ruling that he spoke a word of kufr while incarcerated in the kufr and kept in confinement in a state of fear, he is not judged to have commited apostasy as the outward affair was one of force and coercion. If he is later safe and sound and then rather than manifest Islam, he manifests kufr, he is held to have apostated. If he claims that he has returned to Islam, it is not accepted without clear evidence as the the foundational principle is judged by what the person is upon. If he is witnessed by clear evidence eating pork, he is not judged to have committed apostasy as one eating it while believing it is impermissible is the same as taking intoxicants and believing it is impermissible. If one of his relatives to inherit from him said that he was eating it or ingesting it while believing it to be permissible or he affirms his apostasy it is impermissible for this person to have an inheritance as it is clear that such a one deserves no inheritance as an apostate nor do others inherit from him. The one who is Muslim has the inheritance given to him while the remaining inheritance of an apostate goes to the Treasury when it is established that the person did indeed apostate. This is because the apostate or the family member that might have apostated does not deserve the wealth. If there happens to be someone to inherit that is small, insane or such, then a portion of the inheritance of the apostate should be given to him and the rest of that which belongs to the family of the apostate person is handed out. The reason why the family of the apostate may receive it in some circum-

stances is that apostasy is not established merely by being near to, related to or associated with it.

The one who is in a situation where he is forced to say the word of kufr, it is better for him to be patient and not say it even if harm is brought to bear against himself. Khabbab related from the Messenger of Allah, peace and blessings of Allah be upon him, that he said, **'There was a man before your time who was buried in the earth and a hot comb was brought and combed over the flesh of his head and was about to split it in half; but this did not make him leave his religion. They then used hot combs of iron to rake over his flesh but this as well did not turn him from his religion.'** Further commentary was also mentioned in regard to the ayah, **Indeed cursed were the people of the ditch, the ones who sat around the fire that was kindled and witnessed what they were doing to the believers.** Surat ul-Buruj (85), ayat 4-7. This had to do with one of the kings of the unbelievers that took a group of unbelievers, had ditches dug and fire kindled in them. He said, 'Whoever does not turn back from his religion, hurl him in the fire.' They threw every last believer in the fire until they brought a woman with a baby. She recoiled from the fire and asked for clemency on account of her baby; but the baby spoke and said, 'Mother, be patient. You are on the truth.' Allah has mentioned these people in His Book. Abu Bakr al-Athram once asked Imam Ahmad ibn Hanbal about a man that was forced to say kufr and put under strain and whether or not it was viable for him to apostate due to that. Imam Ahmad ibn Hanbal despised the question greatly and said, 'To me, this man is not like those whom Allah spoke of when He sent down the ayah about the Companions of the Peophet, peace and blessings of Allah be upon him. The Companions were made to say a word of kufr and when they did so the unbelievers lift them to do as they pleased. The unbelievers wanted them to be established upon kufr and to leave their religion. This is because the one who is forced to say a word of kufr, then freed suffers no hard due to it. This is clearly affirmed and understood by the Companions. However the one that answers the call of kufr and affirms it, declares as permissible the impermissible, abandons the obligations and compulsory things, does impermissible and blameworthy things and even if it was a woman forced to get married and give birth to children and raise them as unbelievers it is kufr. The same is the case for the man who in the outward form of things as far as they are concerned has gone into kufr in the real sense and his lifted from himself the pure religion.' " *Al-Mughni wash-Sharh ul-Kabir*, vol.10, pp. 97-98

It should also be mentioned that the laymen do not make takfir-*which is an act of ijtihad and passing sentence*-rather they cite previous precedent. This has to do with the fact that once the ruling has been passed, executive law must be practiced on such

a person. It is only the scholars, the judge or ruler that have the ability to execute a sentence of death upon someone. Imams Mar`ii ibn Yusuf al-Karmi and `Abdul Qadir at-Taghlab, may Allah be pleased with both of them, said the following, "If the person should remain upon his apostasy, then he is killed with the sword, which is the instrument of execution, and the aspostate is not burned with the Fire and it is only the Imam or his appointed representative who kill him, whether the apostate is free or a slave. The reason for this is that execution is a right of Allah the Exalted and is done by the Imam, just like stoning the adulterer or executing judicial punishments on the criminal." *Nail al-Ma'arib bi-Sharh id-Dalil it-Talib li-Nail il-Mutalib*, pp. 406-407. For the second part of this discussion, please see Chapter 1 in the main body of the text and the supporting notes.

Are there different types of takfir? 1) takfir from an unequivocal text (Ar. *takfir bin-nass*). This is where someone is specifically named in the text of the Book, Sunnah and Consensus as an unbeliever. An example would be: **Those who disbelieve from the People of the Book and the Idol worshippers are in the Fire for all eternity.** Surat ul-Bayyinah (98), ayah 8. Allah also says of the eternal fate of Abu Lahab, **Perished be the hands of Abu Lahab.** Surat ul-Lahab (111), ayah 1 If someone should deny this (knowingly and without any ignorance or other impediments), then they would not be a Muslim. A takfir with a text is quite clear and should be understood by all. 2) takfir by way of ijtihad (Ar. *takfir bil-ijtihad*). This would be used by a scholar, when taking the same ayah just quoted would say, "Whoever refuses to believe in and obey the Prophet Muhammad, peace and blessings of Allah be upon him, as the Jews and Christians do, then such a one is an unbeliever." If someone were to reject this, they would not be eligible for the ruling of kufr until the texts had been given to them and they clearly understood them. 3) takfir of the individual (Ar. *takfir ul-mu`ayyin*). This then involves the scholar now applying this ruling to an individual. So in this case a scholar takes the text just quoted, the ijtihad that he has made, then prepares the ruling on the individual. He makes sure that all impediments are lifted. Once all impediments are lifted, the ruling can be delivered and the consequences of that ruling, i.e. the sentence (qada') can be executed. 4) takfir of the group (Ar. takfir ut-ta'ifah) this is similar to the third category but involves referring to a group of people as unbelievers, but without labelling every single one. Allah has said, **Those who believe fight in the cause of Allah. Those who disbelieve, fight in the cause of Shaitan.** Surat un-Nisa' (4), ayah 76. Examples of this takfir include the Quraish army that had Muslim prisoners in its' midst, sections of the Banu Hanifah at al-Yamamah during the wars of apostasy, Pharoah's family and army, the army coming to al-Baida' at the end of time and others. These examples will be quoted in more detail in chapters 5 and 6 in

the main body of the text. If someone were to deny the third and fourth forms of takfir, he or she could not be called an unbeliever, precisely due to the fact that this is the providence of the scholars. A person may be ignorant of the ruling on a particular individual in his day to day life or on television, in the masjid and so forth. His or her ignorance of that person would not be cause for others to doubt his or her faith.
The third and fourth forms of takfir are the most important as these are the main areas where the Muwahhidun cult goes astray and formulates their most heinous doctrines. The third form has to do with discussing individuals, which is further laid out in the main body of the text. The fourth will also be discussed by the author, but we would like to mention a point or two regarding the takfir of the group. In order for the mujtahid to properly understand how to deliver a ruling like this on a group, he or she must understand that there are four rulings on an individual with regard to what group he belongs to:

a) someone who is a Muslim and belongs to a Muslim entity/organisation. Allah speaks of the believers in whole and individuals among them when He says, **It is not for all the believers to go out to fight. Let there be out of every group that goes forth one that stays behind in order to study the faith and that they may warn their people when they return to them so that they might take care against evil.** Surat ut-Tawbah (9), ayah 121. This ayah is referring to not just the believers in mass, but also individuals among them who stay behind.

b) someone who is a Muslim but belongs to a kufr entity/organisation. Allah mentions about the family member from Pharoah's household that believed, **A believing man from the family of the Pharoah who concealed his faith said, "Will you kill a man that says, 'My Lord is Allah,' when he has come to you with clear signs from your Lord? And if he is lying, then that is upon his own head but if he is truthful, there shall certainly touch you that whch he promised would come to pass. Indeed Allah does not guide every lying sinner."** Surah Ghafir (40), ayah 28. This was a man within the household of the Pharoah who was a believer. Our Lord has told us of the wife of Pharoah, **Allah has give the example to those that believe of the wife of the Pharoah, when she said, "Lord, build for me a house with You in the Paradise and save me from the Pharoah, his deeds and from the people that oppress."** Surat ut-Tahrim (66), ayah 11. Yet, Allah says of the household of Pharoah in another ayah, **And so this is similar to the behaviour of the people of Pharoah**

**and those before them. They denied the sings of their Lord, so We destroyed them for their sins, and We drowned the people of Pharoah and they were all oppressors.** Surat ul-Anfal (8), ayah 54. If someone looks at this ayah, it would seem to be a contradiction, but this is not the case. There is a difference between when our Lord speaks of condemnation of a nation, group, cult and when he addresses individuals. The same rule applies to the scholars when dispensing the judgement of Allah. This is why there is a difference between the general ruling *in* takfir of a *group* (Ar. *takfir ut-ta'ifah*), i.e. when a group, organisation is called a group of unbelievers and each person dealt with case by case and the takfir *of a group in general* (Ar. *takfir ut-t'ifah jami` an*) in which you refer to a group as unbelieving using verses that prove that but use the same texts to reason that every individual within a given group is unbelieving. Thus it is possible that a believer can be in a kafir nation yet as an individual he is a Muslim but he comes under the rule and judgement of kufr if wrath is poured out on that nation. The same thing would apply to military service in which a Muslim might have been forced to fight for unbelievers. Although the army is called a 'kafir army,' this does not mean that every Muslim inside it must necessarily be a kafir. More of this will be covered in the main body of the work.

c) someone who is an unbeliever and belongs to a kufr entity/organisation. Allah has said of this, **So fight the idol worshippers altogether just as they fight you altogether.** Surat ut-Tawbah (9), ayah 36

d) someone who is an unbeliever but belongs to a Muslim entity/organisation. The clear example of this is when we speak of the hypocrites (Ar. *munafiqun*), those who reject faith in their hearts but manifest faith externally among the believers. Allah says of this matter, **Let neither their wealth nor their children amaze you. Allah only desires that He punish them with that in this life and they shall injure themselves while they are unbelievers. They swear by Allah that they are from you but they are not from you. They are indeed a divisive people.** Surat ut-Tawbah (9), ayah 56. Allah says further of this, **And from them are those who harm the Prophet by their saying, 'He is just all ear.' Say to them, 'He listens to what is best for you: he believes in Allah, has faith in the believers and is a mercy to those who believe from you.' Indeed those who harm the Prophet will have a severe punishment.** Surat ut-Tawbah (9), ayah 61. That these people are among the Muslims is no secret, we

> just do not know them as they are mostly veiled from us in this life. Allah say, **And enemies besides them that you do not know; but indeed Allah knows them**. Surat ut-Tawbah (9), ayah 60

[289] Surah Aali `Imran, ayah 19
[290] Surah Aali `Imran, ayah 85
[291] Surat ut-Tawba, ayah 4
[292] Surat ut-Tawba, ayah 11
[293] *Lubab ut-Ta'wil fi Ma`alam it-Tanzil*, pp. 541-542
[294] Ar. *Ahl ul-Qiblah*. This Arabic phrase is always used in reference to the body of common believers of Muslim Orthodoxy.
[295] Notice how the author makes the direct connection between his younger brother and the warnings of Ibn `Abbas regarding the Khawarij. The attitude of Muhammad ibn `Abdul Wahhab and the leadership in his organisation is especially adept at casting aspersion on the Islam of the common laity of Muslim Orthodoxy. How they view themselves in relation to others is most telling. Salafi historian Ahmad ibn Hajar Ala Abu Butami declares that there is a similarity between the time of the Prophet Muhammad, peace and blessings of Allah be upon him, and Muhammad ibn `Abdul Wahhab. Please note his words, "Firstly, The time of the Messenger was a time in which corruption of the creed, customs and manners of all sorts had reached their highest point. The idols that were worshipped besides Allah in Al-Masjid ul-Haram at the Ka`bah and the other places showed the Arabs at their lowest point in times of idolatry and despicable customs, the taking of intoxicants and fornication, the burying of female children and the strong holding sway over the weak." He then speaks of Muhammad ibn `Abdul Wahhab by saying, "The time of Muhammad ibn `Abdul Wahhab was similar to this one as the people in the time were in complete ignorance just as they had been in the past with false ideas and wickedness, base desires, idolatry that had crept into their hearts due to the love of the pious people." Abu Butami gives the second point, "Secondly, Allah sent Muhammad, peace and blessings of Allah be upon him, after a break in the succession of the messengers. People were in need of this as they were in great tumult and they were awaiting something, thirsting for theis noble dispensation to come. This was so that the people might be guided after the astrayness they were involved in, changed from deplorable manners to nobility and peace in themselves. And the shaykh came at a time when in the Arabian Peninsula the people were in need of a rectifier to heal their ills, return them to leanring about the Messenger, peace and blessings of Allah be upon him, and save them from what they had fallen into, take the people by the hand and lead them from the

false desires that they had so that they might follow the straight path and leave alone false doctrines, wicked suppositions in their minds and the light of the Qur'an and Sunnah might radiate in their farthest regions." Please see *Ash-shaykh Muhammad ibn `Abdul Wahhab: `Aqidatuh us-Salafiyyahu wad-Da`wat ul-Islahiyyatu wa Thana' ul-`Ulama'ii `alaihi*, pp. 71-74. One can see by reading in the pages before that although Ala Abu Butami states that he does not believe Muhammad ibn `Abdul Wahhab is another prophet, in these lines he still shows the tendancy to put *another Muhammad* in the place of the Prophet Muhammad, peace and blessings of Allah be upon him; and indeed this is the wrong Muhammad.

Salafi members are often taught to use disparaging and takfir language when referring to an opponent. When referring to Muslim Orthodoxy, they will use words not found in the first three generations, like grave worshipper (Ar. *quburi*), or state, "I just don't like it when they worship the graves," or "They're just like the pagans of old," or that the practice is like the pagans of old. Often, young initiaties into the cult will not even be aware of the wider ramifications of their words until after analysing them.

When speaking of opponents that reject their religion, Salafis will form analogies that will come out when they make trite remarks such as, "Well, the prophets suffered the same from their people," or they may say, "This is just like what the people in the past did to the prophets," intimating that their opponents are kuffar and they are on the right side of revelation or even worse, in the place of prophets.

[296] Imam Muhammad ibn Isma`il Al-Bukhari in his *Al-Jami` us-Sahih*, *Book of Obliging the Apostates and Hinderers to Repent and Fighting Them*, under the chapter of *Fighting the Khawarij and Rejectors After Establishing the Proof Against Them and His Words, It is Not For Allah to Have a People Led Astray When He has Guided Them Until He has made Clear to Them What They Should Take Heed About,* and classed by him as authentic.

[297] Surah Aali `Imran, ayah 19

[298] Ar. *sahihain* (SA-*HEE*-HAYN). This is a shorthand expression for the two collections of Imams Muhammad ibn Isma`il al-Bukhari (d. 256 AH (AD 870) and Muslim ibn Al-Hajjaj an-Naisaburi (d. 261 AH (AD 875).

[299] Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih*, *Book of Iman* under the chapter, *Your Supplication is YourFaith*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih*, *Book of Faith*, under the chapter, *Explanation of Islam, Iman and Ihsan, the Necessity of Faith in what Allah, Glorified and Exalted has destined and Decisive Evidence on Rebuking Whoever Does not Believe it,* and classed by both of them as authentic.

[300] The full text of the Hadith runs, **'Islam is built upon five: the testimony that there is no god but Allah and that Muhammad is His Slave and Messenger, that you establish the prayer, give the zakah, make pilgrimage to the House and fast in the month of Ramadan'.** Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Iman* under the chapter, *Your Supplication is YourFaith*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *Explanation of Islam, Iman and Ihsan, the Necessity of Faith in what Allah, Glorified and Exalted has Destined and Decisive Evidence on Rebuking Whoever Does not Believe it,* and classed by both of them as authentic.

[301] Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Iman* under the chapter, *Discharging the Five Pillars of Faith*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *Commanding to Faith in Allah and His Messenger, the Revealed Laws of the Faith, Calling to it, Answering Questions about it, Preserving it and Conveying it to those it Did not Reach,* and classed by both of them as authentic.

[302] The full statement of the Prophet, peace and blessings of Allah be upon him, runs, **"I have been ordered to fight people until they say, there is no god but Allah and Muhammad is the Messenger of Allah, then they establish the prayer and give the zakah. When they do that, their blood and wealth is preserved from me except what is commanded by Islam; and their reckoning is with Allah the Exalted."** Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Iman* under the chapter, *Modesty is from Iman*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *the Command to Fight the People until they say, there is no god but Allah, Muhammad is the Messenger of Allah, Establish the Prayer, give the Zakah, and when one has done that, he has Safeguarded His Blood and Wealth Except the Right of Islam, then His Secrets are Entrusted to Allah the Exalted and There is Fighting the One Abstains from Giving Zakah and the Importance of the Imam in Manifesting the Laws of Islam,* and classed by both of them as authentic.

[303] Collected by Imam Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Masajid and Places of Prayer*, under the chapter of the *Impermissibility of Speech in the Prayer* and collected by him as authentic. Imam Yahya an-Nawawi (d. 676 AH (AD 1279), may Allah be pleased with him, stated in great detail in commenting on the Hadith: "This Hadith comes from those Ahadith about the Attributes of Allah, and there are two positions regarding them that we have already detailed a number of times in the previous Book of Faith. The first position is to have faith in these matters without debate or delving into the meaning of it while believing in Allah the Exalted and that nothing resembles Him, glorifiying Him from the attributes possessed by creations.

The second position is to interpret it according to that which befits Him. The one who would hold this position would say that the intent of the statement was to test them in the sense of, do they believe in the uniqueness of the Creator, Designer, the Doer of what He wills, who is Allah Alone? He is the One whom the suppliant calls on when facing the sky just as the person praying faces the Ka`bah. However, this does not mean that He is contained in the sky just as He is not contained in the direction of the Ka`bah. The only reason one faces these two directions is because the sky is the direction people face when making supplication just as the Ka`bah is the direction in which people face in prayer. The question was to find out whether they believed in the Uniqueness and Unicity of Allah or whether they were idol worshippers. By their statement that He was above the sky, he knew that they believed in the Uniqueness and Unicity of Allah and that they were not idol worshippers. Al-Qadi `Iyad, may Allah be pleased with him, remarked, 'There is no difference of opinion among the Muslims - whether it is their scholars of fiqh, Hadith or theology, or those who follow them - that the outward form mentioned is not intented. By mentioning that Allah the Exalted is in the sky it is the the same as the saying of the Exalted One, **Do you feel safe from the One who is above the sky that He will not cause the earth to swallow you up?** Surat ul-Mulk (67), ayah 16. It is interpreted by all the Muslims as whoever should speak of affirming a direction above that is without meaning and interprets the expression in the sky, to mean above the sky. As for the the insightful scholars, theologians and the people who glorify Allah from blemish by negating limit and the impossibility of direction for Him, Glorified and Exalted be He, they make interpretations of statements such as these according to the ruling for them." He then mentioned what had previously been quoted from him. He later said, "For a surety, that which has been agreed upon by people of Muslim Orthodoxy and truth in totality is that it is compulsory to refrain from entertaining any thoughts about His Essence - as they have been commanded - and remain silent from that which is beyond the intellect, and they have agreed upon the impermissibility of ascribing any how, likeness or limit. This comes from their standing firm and refraining from any discussion of these matters without any doubt in the existence of it and that which exists and is not distorting Tawhid. Indeed this is the reality. Some of them engaged in affirmation of the direction in fear of indulging in these things. Is there a difference between declaring a how for Him or affirming directions? Things are to be held according to what the Revealed Law holds to that He is the Dominant over His Slaves and that He is above the Throne, along with holding onto the ayat that gathered together to show total glorification of Him from blemish, which without this in the faith is not valid. These are the words of the Exalted One, **There is no thing like Him.** Surat us-Shura (42),

ayah 11. This is a safeguard for the one who Allah the Exalted has given success to in this matter. So this is the end of the words of Al-Qadi `Iyad on this subject." *Sahih Muslim bi-Sharh in-Nawawi*, vol.5, pp. 24-25

[304] The full Hadith of the Prophet, peace and blessings of Allah be upon him, runs, **"Refrain from attack on the people who say: There is no god but Allah, and do not call them unbelievers due to a sin. Whoever should call the people who believe there is a god but Allah is an unbeliever, then the one who said that is closer to kufr."** Cited by Imam Muhammad `Abdur-Ra'uf al-Manawi in *Faid ul-Qadir Sharh ul-Jami` is-Saghir*, Hadith #6268 and quoted from Imam At-Tabarani in his *Al-Mu`jam al-Kabir,* and narrated by the companion, `Abdullah ibn `Umar, may Allah be pleased with him. Imam Al-Munawi says of the Hadith, "These are the people who speak the two testimonies, even if it is not known what is in his heart. You are not to label him an unbeliever, even if he should do one of the worst major sins, like murder, fornication or theft. Whoever should call the people who believe that there is no god but Allah unbelievers, then the one making the charge is closer to kufr than to faith. The one contradicting the truth from the common Muslims is not an unbeliever as long as he does not contradict the things known necessarily of the faith i.e. the Creation of the earthly life, the resurrection of bodies and such things, for if he should contradict or oppose that, he is not from the people who say, there is no god but Allah, and we would call him an unbeliever." `Ali ibn Abi Talib, may Allah enoble his face, said, 'The most knowledgeable people of Allah are the strongest in love and respect for the people who say, there is no god but Allah'. Ibn `Arabi said, 'Beware of having enmity towards the people who say, there is no god but Allah. Indeed, they have general protection from Allah and they are the Friends of Allah. If they came with an earth full of sins not associating partners with Allah, Allah would have met them with its likeness of forgivness. Whoever has established His Protection, hostility against him has been forbidden, and whoever Allah did not show him as an enemy to Allah, then you are not to look upon him as an enemy. When you investigate that he is an enemy of Allah, there is no enemy of yours but the idol worshipper, so you should stay away from them, just as Ibrahim did with his own father. You are not to show enmity to the Slaves of Allah by rebuking them or by what comes on the tongue. On the contrary, you are to hate the action, but not the person. The enemy of Allah only dislikes himself. There needs to be a difference between hatred of the person who is an enemy of Allah and hatred of the action, while the person is a believer who is disobedient'. The Hadith is taken from Imam At-Tabarani from `Abdullah ibn `Umar, who is the son of `Umar ibn Al-Khattab. Ibn Hajar al-Haithami has said, 'This Hadith has within its chain Ad-Dahhak ibn Hamzah, who narrated from `Ali ibn Zaid, and there is a differ-

ence of opinion about taking them as a text'." *Faid ul-Qadir Sharh ul-Jami` is-Saghir*, vol.6, pp. 7-8, hadith #6268

[305] *Madarij us-Salikin Baina Manazil is-Sa'irin Iyyaka Na`budu wa Iyyaka Nasta`in*, vol.2, pp. 564-565

[306] Ar. *murtadd* (MOOR-*TAD*). The act of someone becoming an apostate is called riddah (Ar. apostasy). These matters have been defined for us and made clear, so the Ummah has not been left stranded with regard to fundamentals of saving faith and what destroys. Let us examine some of the words of our teachers through the ages.

**Imam Ahmad ibn Hanbal** (d. 241 AH (AD 855), may Allah be pleased with him, remarked, "So the apostate is asked to repent for three days. If he repents, the matter is resolved, but if not he is to be killed, based upon the Hadith mentioned from `Umar ibn Al-Khattab in this regard. It was narrated to us that Muhammad narrated from his father that a man disbelieved after his Islam, and he was killed. News of this reached `Umar, who remarked, 'Why did they not jail him for three days and go to meet him with flat bread so that he might repent? The matter would then be returned to that of Allah, Mighty and Majestic'." `Abdullah asked his father about a man who said, "Son of so and so, away with you and who created you!" Imam Ahmad remarked, "This is an apostate from Islam." `Abdullah asked if he should be executed, to which Imam Ahmad replied in the affirmative. When asked about the ruling on someone who cursed or insulted the Prophet, peace and blessings of Allah be upon him, Imam Ahmad said that the person should be executed as an apostate. Taken from *Masa'il ul-Imam Ahmad ibn Hanbal*, pp. 430-432. When asked about the limits of the judicial rulings being carried out, Imam Ahmad ibn Hanbal said the following, "Three things are necessary for the judicial rulings to be carried out on someone, namely that he: 1) has had his first wet dream, 2) has grown the rough hairs on the underarms and pubic region and 3) the one who has reached 15 years of age. These are all the boundaries. This was narrated from the Prophet, peace and blessings of Allah be upon him, so whoever has come to this point may have judicial rulings carried out on him if he should steal, commit fornication and so forth." Please see *Masa'il ul-Imam Ahmad ibn Hanbal*, pp. 431-432.

**Imam Abul Qasim al-Khiraqi** (d. 334 AH (AD 946), may Allah be pleased with him, says of apostasy, "Whoever apostated from Islam - man or woman - who is sane and has reached 15 years of age, is called back to faith for three days and is reminded of the time with constraints put on him regarding the matter. If he should repent, then the matter is resolved, but if he does not he is to be killed. His wealth is treated as wealth taken in war once any outstanding debts are paid from it. The same holds true for the one who left the prayer and was called to it for three days. If he should repent the

matter is resolved, but if he does not, he is to be killed whether he denied it being compulsory or not. The meat sacrificed by the apostate is impermissible for consumption, even if he apostated to Judaism or Christianity." *Mukhtasar ul-Khiraqi*, pp. 189-190

**Al-Qadi Abu Ya`la al-Baghdadi the Elder** (d. 458 AH (AD 1066), may Allah be pleased with him, stated the apostate as, "Allah the Exalted has said, **Whoever disbelieves in the faith has nullified his deeds.** Surat ul-Ma'idah (5), ayah 5. The apostate is to be asked to repent and given a period of three days. If he repents, the matter is resolved, but if not, he is killed. The apostate who is female is killed after seeking her repentance for three days, the same as the man. The repentance of the unrepentant apostate is not accepted; this apostate is defined as the one who conceals kufr, but manifests Islam. There is another narration that states his repentance is accepted." *Al-Jami` us-Saghir fil Fiqh*, pp. 304-305

**Imam Mahfuz al-Kalwadhani** (d. 510 AH (AD 1116), may Allah be pleased with him, mentioned the apostate as one who, "Does not have firm conviction of the compulsory nature of the five prayers, the impermissiblity of intoxicants, fornication or adultery, homosexuality, usury and whatever is like that, which is agreed upon as being compulsory; one in that situation is an unbeliever. Whoever abandoned the act of prayer while believing that it is compulsory without an excuse has become an unbeliever according to one ruling, and the same is the case for Zakah, Hajj and other obligations. Whoever curses Allah, His Messenger, it is necessary that he be killed and his repentance is not accepted according to one ruling, although in another ruling it is accepted." *Al-Hidayah*, vol.1, pp. 150-151. Further to this, he mentions, "It is compulsory that the apostate is asked to repent and after the statement he is given a reprieve for three days according to one narration, but in another narration it is not necessary to give three days, although it is praiseworthy." *Al-Hidayah*, vol.1, pp. 150-151

**Imam Muwaffaq ud-Din Ibn Qudamah** (d. 620 AH (AD 1223), may Allah be pleased with him, ruled, "Whoever commits apostasy from Islam - male or female - it is compulsory that they be killed, based upon the words of the Messenger of Allah, peace and blessings of Allah be upon him, 'Whoever changed his faith, then kill him'. He is not killed until he is asked to repent for three days. If he should repent, the matter is resolved. If not, then he is killed with the sword. Whoever denied Allah, made a partner, consort, son for Him or denied Allah the Exalted, cursed Him, or denied His Messenger, the Book of Allah or something from it, one of the pillars of Islam has also committed apostasy. The same holds true for someone who made the impermissible to be permissible, although the Consensus on it is clear, this one is also guilty of apostasy. The exception would be if this knowledge of what is compulsory or impermissible

was not known to him. It that case, he would be told and made to know it. If after that, he did not accept the principle, then he has commited kufr and disbelieved." *Al-`Umdah fi Fiqh il-Imam Ahmad ibn Hanbal*, pp. 108-109. The Imam stated on another occasion, "The apostate is the one who rejected faith after his Islam. Whoever should commit idolatry with Allah, deny his Lordship or Uniqueness and Oneness or one of His Attributes, or declares that Allah has taken a consort of son, has apostated. The same holds for the one who denied a prophet, one of the Books of Allah the Exalted or anything from it, or cursed Allah or His Messenger, all these have commited kufr. Whoever denies the compulsory nature of the five prayers or something from them or declares fornication or adultery, intoxicants or something clearly agreed upon as such is an unbeliever, unless they are ignorant of it, but they are made to know this matter, but if the person is not ignorant of the matter, that is kufr. The one who abandons some of the five prayers due to laziness is not called an unbeliever, but in one instance narrated by Imam Ahmad he is called an unbeliever. It is only Hajj that if one delays they are not an unbeliever in this regard. Whoever should apostate from Islam - man or woman - while he is sane and has reached 15 years of age, is called to the faith for three days with constraints put upon him and reminded of the time. If the person does not repent, he is killed. Imam Ahmad mentioned that sometimes it is not compulsory to ask the person to repent, but it is praiseworthy to do so. It is perfectly permissible to kill the apostate without asking for the repentance. He is killed with the sword by no one except the Imam or his representative." *Al-Muqni` fi Fiqh il-Imam Ahmad ibn Hanbal*, 447-448. He further said, "Apostasy results by either denying the two testimonies of faith or just one of them, cursing Allah the Exalted or His Messenger, peace and blessings of Allah be upon him, slandering the mother of the Prophet, peace and blessings of Allah be upon him, or denying the Book of Allah, Exalted be He, or something from it, one of His Prophets or one of His Books, or some compulsory thing that is clearly agreed upon, like the five prayers. One also apostates if they do that which is impermissible and agrees that it is permissible, like intoxicants, pork, meat found dead, blood, fornication or adultery, and such things as that. If the person is ignorant of that or is new to Islam, or has just recovered from an episode of insanity, they do not disbelieve. They are made to know the ruling and the evidence, and then if they remain in denial they have become an unbeliever. The reason for him becoming an unbeliever is that the evidences are for such clear matters that are openly details in the Book of Allah, the Sunnah of His Messenger, so there is no one who would deny them except that they are denying the Book fo Allah and the Sunnah of His Messenger." *Al-Kafi fi Fiqh il-Imam Ahmad ibn Hanbal*, vol.4, pp. 73-74

**Imam Baha' ud-Din al-Maqdisi** (d. 624 AH (AD 1227), may Allah be pleased with him, made a clear statement, "Whoever apostated from Islam, male or female, it is compulsory that they are killed, based upon the statement of the Prophet, peace and blessings of Allah be upon him, **'Whoever changed his faith, then kill him'.** This is collected by Imams Al-Bukhari and Muslim. The People of Knowledge have made Consensus that it is compulsory to kill the apostates as was related by Abu Bakr, `Umar, `Uthman, `Ali, Mu`adh, Abu Musa al-Ash`ari, Ibn `Abbas, Khalid ibn Al-Walid, may Allah be pleased with all of them, and as no one denied it, this is Consensus." The Imam stated at another point, "Whoever denied Allah, Glorified be He, after affirming Him, and then apostated as he does not worship a god, or whoever made a partner for Him then he is an idol worshipper and not one who believes in the Oneness and Uniqueness of Allah. The same ruling applies to the one who made a rival for Him or declared for Allah a son, he has lied on Allah the Exalted as well. The one who cursed Him or denied His Messenger or cursed him, this one has denied Allah the Exalted and does not consider obedience to Him compulsory. Whoever denied a prophet then he has disbelieved, based upon the words of the Glorified One, **Those who disbelieve in Allah, His Messengers and intend by that they divide between Allah and His Messengers by saying, 'We believe in a part and disbelieve in a part', and desire to take a way between that, these are the true unbelievers.**" Surat un-Nisa' (4), ayah 150. Likewise, the one who denies the Book of Allah or something from it has become an unbeliever as he is denying Allah the Exalted and renouncing Him. Allah the Exalted has said, **The Messenger has believed in what was sent down to him from his Lord, and the believers do as well. Each one believes in Allah, His Angels, His Books and His Messengers.** Surat ul-Baqarah (2), ayah 285. Whoever denies one of the pillars of Islam, or makes permissible something that by Consensus is known to be impermissible, he has denied Allah and His Messenger, as the evidence of that is already clearly explained in the Book and the Sunnah, so they would not be concealed from the Muslims and no one would deny these except someone who denied Allah and His Messenger, peace and blessings of Allah be upon him. The exception would be where one did not have this knowledge of the compsulsory and impermissible things. Such a person should be made aware of these things and if he does not accept it, he has become an unbeliever. A person who has such knowledge concealed from him may be a new Muslim or he was raised in a land far away from the Muslims, so he would be taught and made to know these things. If he should accept after that, then the matter is resolved, but if not, then he is killed as an apostate. As for the one who is living among the Muslims like this, in such a situation he would be an unbeliever and asked to repent. If he repented, the matter would be resolved, but if he did not he would be killed. The

reason is that affirmation of all these matters is clear in the Book and the Sunnah, so to reject it or be grossly unaware would be to deny Allah and His Messenger. The person in that case would disbelieve, just as we said of one denying one of the pillars of Islam." *Al-`Uddah Sharh ul-`Umdah*, pp.644-645

**Imam Majd ud-Din Ibn Taymiyyah** (d. 653 AH (AD 1255), may Allah be pleased with him, defined apostasy and the ruling on it as, "The one who became an unbeliever after his Islam. Whoever ascribes a partner to Allah, denies His Lordship, one of His Attributes, one of His Books, Messengers, curses Allah or His Messenger, then he is an unbeliever. Whoever due to ignorance denies the compulsory nature of the five prayers, or the impermissibility of fornication or adultery, intoxicants, or denies the permissibility of meat, bread and other things that are are clearly agreed upon rulings, he is made to know and accept them. As for the one who is not ignorant, then he disbelieves due to the rejection. Whoever abandoned the compulsory prayer, zakah, fasting or Hajj out of laziness, with the firm determination that he will never do it or he delays it for a year, as in the case of Hajj when he had the ability to do so, this one is asked to repent as an apostate would as well. If he insists on that then he is killed as a judicial punishment and warning to others, while there is another position that he is killed as an unbeliever. This ruling has been narrated by Abu Bakr `Abdul `Aziz and is his clear choice in ruling. There is one position from Imam Ahmad that he disbelieves in the abandoned prayer, along with another ruling that this includes zakah, when the Imam fights him to pay it. Imam Ahmad stated on another occasion that there is a time when he does not become an unbeliever or commit kufr due to this, just as he is not fought due to fasting or Hajj. The sane person who has reached 15 years of age and has apostated is ordered to repent for three days with constraints put upon him and reminded of the time. If he does not become a Muslim, he is killed with the sword; as for whether asking him to repent for three days is compulsory or merely praiseworthy, then there are two rulings in this regard." *Al-Muharrar fil-Fiqh `ala Madhhab il-Imam Ahmad ibn Hanbal*, vol.2, pp. 166-167

**Imam Shams ud-Din Ibn Qudamah** (d. 682 AH (AD 1283), may Allah be pleased with him, one of the depended upon commentators on the text, *Al-Muqni`*, narrates the exact same ruling as his uncle, Imam Muwaffaq ud-Din Ibn Qudamah. *Ash-Sharh ul-Kabir*, vol.1, pp. 783-784

**Imam Shams ud-Din Muhammad ibn Muflih** (d. 763 AH (AD 1362), one of the commentators on *Al-Muqni`*, stated, "Whoever disbelieved after his Islam, willingly or jokingly, some say willingly while some say even if it is by force, the truth is the first. The apostate is so as he has associated partners with Allah the Exalted, or denied an attribute. It was mentioned in Al-Fusul that it is agreed that someone apostates

by denying something clearly affirmed or one of His Books, Messengers or cursing Him. Apostasy also results if he claims prophethood. Our shaikh, Taqi ud-Din Ibn Taymiyyah said, 'Someone also apostates if he shows hatred for His Messenger or any of what he came with of revelation that is agreed upon. Apostasy would also occur by his refusing to hate evil in his heart, denying a clear ruling that is agreed upon, such as one of the five daily prayers or the impermissibility of intoxicants and such things. Someone who is not ignorant of these matters would commit apostasy if he had such beliefs'. Our shaikh, Taqi ud-Din Ibn Taymiyyah, also said, 'Based upon this understanding, the Prophet, peace and blessings of Allah be upon him, did not regard as an unbeliever the man who doubted the Power of Allah and His Ability to resurrect him, as this was before the message had reached him'. There is also the statement of `A'ishah in which she said, Messenger of Allah, whatever the people conceal, Allah surely knows it. He responded in the affirmative. This is collected by Imam Muslim in his *Jami` us-Sahih* under the *Book of Funerals*. Imam Muslim in that narration did not have the words, he said, and Imam Yahya an-Nawawi, in his commentary on the collection mentioned that it is as if `A'ishah had said these words to confirm herself and she had replied in the affirmative'." *Kitab ul-Furu`*, vol.6, pp. 156-157

**Imam Muhammad ibn `Abdullah az-Zarkashi al-Masri** (d. 774 AH (AD 1372), may Allah be pleased with him, one of the depended upon commentators, 'the great 400', who explained the *Mukhtasir* of Imam Al-Khiraqi, mentioned that the apostate in the Revealed Law refers to, "The one who leaves from the religion of Islam to the religion of kufr. The principle that underlines this is where the Glorifed One said, Whoever among you apostates from his faith, dies while he is an unbeliever, Surat ul-Baqarah (2), ayah 217. There is also the authentic Hadith of the Prophet, peace and blessings of Allah be upon him, where he said, **'Whoever changes his religion, then kill him.'** Allah knows best. Whoever apostates from his faith - male or female - while being at the age of 15 years and doing so willingly, is called back to Islam for three days. Constraints are put on him and he is reminded of the time. If he should return to the faith, the matter is resolved, but if he does not return to the faith, he is killed." *Sharh uz-Zarkashi `ala Mukhtasar il-Khiraqi*, vol.6, pp. 232-233

**Imam Burhan ud-Din Ibn Muflih** (d. 884 AH.(AD 1479), may Allah be pleased with him, explained the apostate as being one who, "rejected faith after his Islam. Whoever should commit idolatry with Allah, deny his Lordship or Uniqueness and Oneness or one of His Attributes, or declare that Allah has taken a consort of son, has apostated. The same holds for the one who denied a prophet, one of the Books of Allah the Exalted or anything from it, or cursed Allah or His Messenger, all these have commited kufr. Whoever denies the compulsory nature of the five prayers or

something from them, or declares fornication or adultery, intoxicants or something clearly agreed upon as such is an unbeliever unless they are ignorant of it, but they are made to know this matter, but if the person is not ignorant of the matter, that is kufr. The one who abandons something of the five prayers due to laziness is not called an unbeliever, but in one instance narrated by Imam Ahmad he is called an unbeliever. It is only Hajj if one delays, they are not an unbeliever in this regard. Whoever should apostate from Islam - man or woman - while he is sane and has reached 15 years of age, is called to the faith for three days with constraints put upon him and reminded of the time. If the person does not repent, he is killed." *Al-Mubdi` Sharh il-Muqni`*, vol.8, pp. 478-480

**Imam `Ala' ud-Din `Ali ibn Sulaiman al-Mardawi** (d. 885 AH (AD 1480), one of the depended upon commentators on the text Al-Muqni`, leaves no doubt regarding the topic of apostasy. "Whoever should commit idolatry with Allah, deny his Lordship or Uniqueness and Oneness, or one of His Attributes or declares that Allah has taken a consort of son has apostated. The same holds for the one who denied a prophet, one of the Books of Allah the Exalted or anything from it, or cursed Allah or His Messenger, all these have commited kufr and there is no dispute in the sentence given at all. The intent expressed is that when someone does any of these things willingly or jokingly, apostasy results. This is after he has become a Muslim willingly while someone said it can be held that this is the case even for someone who became a Muslim under duress." *Al-Insaf Fi Ma`rifat ul-Khilaf `ala Madhhab il-Imam Ahmad ibn Hanbal*, vol.10, pp. 236-237

**Imam Musa ibn Ahmad al-Hajjawi** (d. 968 AH (AD 1561), may Allah be pleased with him, proclaimed the apostate as, "The one who disbelieved after his Islam. Whoever associated partners with Allah, denied His Lordship or His Uniqueness and Oneness, or cursed Allah or cursed His Messenger, has disbelieved. Whoever denied the impermissiblity of intoxicants or something that is clearly agreed upon as impermissible and is not ignorant, he is an unbeliever, but the one who is ignorant is made to know about these things so he can accept them. Anyone who has reached the age of 15 years and willingly apostates from Islam - male or female - is called to Islam for three days and is reminded of the time, with constraints being put on him regarding the matter. If he did not become a Muslim after that time, he is killed with the sword. Whoever cursed Allah and His Messenger, his repentance is not accepted, the same being the case for the one who repeatedly apostated. Such a one in that situation is killed under any circumstance. The repentance of every apostate or unbeliever to enter the faith is by testifying that there is no god but Allah, and Muhammad is the Messenger of Allah. As for the one who disbelieved by denying some compulsory matter, his return to

Islam is with the two testimonies of faith and affirming that which had been denied, or he would have to say words like, 'I declare myself innocent and free from any religion that contradicts Islam'." *Zad ul-Mustaqni` fi Ikhtisar il-Muqni`*, pp. 142-143

**Imam Mar`ii ibn Yusuf Al-Karmi** (d. 1033 AH (AD 1624) and the commentator on his text, **Imam `Abdul Qadir At-Taghlabi** (d. 1133 AH (AD 1721), may Allah be pleased with both of them, state with authority on the topic of apostasy, "The apostate in the Revealed Law refers to the one who disbelieved after his Islam, which also applies to the one who has reached seven yars of age and does so by speech, belief, suspicion or action, whether by an act of obedience or jokingly. There are three types of this unbelief: 1) Cursing Allah, Blessed and Exalted, or cursing His Messenger or any other messenger, the angels, which is kufr, for if he has cursed one of them it means he has rejected or denied that one, or rejected the Lordship of Allah the Exalted or His Oneness and Uniqueness, or one of His Books or one of His Attributes that is necessarily known for Him, like life or knowledge, or he denies one of His Messengers or the angels who are affirmed and established as being His Messengers and Angels. The one who does any of this has commited kufr as mentioned in the Qur'an, and denial of any of that is just like denial of all of it, as one is the same as denying all in principle in the sight of Allah the Exalted, or if he should deny the necessity of one of the five prayers and purification, or if he claims prophethood or believes the claim of someone else proclaiming prophethood, then all that is kufr, as he is denying Allah, Glorified and Exalted, by His Words, **But he is the Messenger of Allah and the Seal of the Prophets**. Surat ul-Ahzab (33), ayah 40. There is also the statement of the Prophet, peace and blessings of Allah be upon him, **'The Hour will not come until there shall appear 30 liars, every one of them claiming that he is a messenger of Allah'.** It is also apostasy if he should claim that there is a partner or consort for Him, Glorified and Exalted be He. 2) If someone commits an act that indicates apostasy like prostrating to an idol, the sun, moon or such things, as this is idolatry and Allah the Exalted has already mentioned this: **Allah does not forgive partners being associated with Him, but He forgives whatever is besides that to whomever He wills.** Surat un-Nisa' (4), ayah 48 3). Having the creed or belief in which there is a partner for Him, Glorified and Exalted be He, or believing that fornication or adultery, intoxicants are permissible, this is kufr, and so is the belief that things like bread, meat or water are impermissible or anything that has been agreed upon by clear Consensus its being permissible or impermissible. 3) Doubting or having suspicion in anything of the matters of faith. In the case where someone does this and he is not like a forgetful person living in the villages of Islam, then it is kufr, as it is denying Him, Glorified and Exalted be He, and His Messenger and the rest of the Ummah. The one who apostates - male or female - at the

age of 15 and with full sanity is called back to Islam and told to repent for three days, as this is compulsory. The three days of commanding repentance is because it is possible he could rectify himself in that time and he cannot be judged before trying to do so. The three days are only given because apostasy happens due to some doubt raised, and it is not always clear at the time, thus it is compulsory that he look at the situation for a period of time and reflect on it, and this is certainly more so in the case of apostasy and being given three days and time constraints. The apostate should be reminded of the time and his constraints, and if he repents in the time in which he was asked and returns to his Islam, there is neither penalty on him by way of killing or legal deterrent nor are the deeds that he did in the state of apostasy beforehand, like prayer, Hajj and other things nullified. If the person should remain upon his apostasy, then he is killed with the sword, which is the instrument of execution, and the aspostate is not burned with the Fire and it is only the Imam or his appointed representative who kill him, whether the apostate is free or a slave. The reason for this is that execution is a right of Allah the Exalted and is done by the Imam, just like stoning the adulterer or executing judicial punishments on the criminal." *Nail al-Ma'arib bi-Sharh id-Dalil it-Talib li-Nail il-Mutalib*, pp. 406-407

[307] The Consensus on the fact that when the unbeliever says, La ilaha illallah, he is to be spared is a well founded principle in the books of Muslim Orthodoxy's most senior theologians. We will suffice with the sources that the Imam would have referred to, being a Qadi or court justice. The main texts used for reference would be the words of Imam Musa Al-Hajjawi as commented upon by Shaikh ul-Islam Mansur al-Buhuti, when he declared, "Fighting the people who are rebels and evil has to do with fighting tyranny, oppression and abandonment of the truth. When a people who have strength and withdraw from the people like the rebellious sinners or unbelievers, and go against the Imam with a false interpretation, and if they had no intention of obeying, they are rebels and oppressors. If they were a group of people with no strength or they did not withdraw from the people due to an interpretation, or they withdrew due to an interpretation that was not false, then began cutting off the paths of people, while bringing about that the Imam is a fard kifayah and he is to force whoever goes to that. It is a condition that he is just, from Quraish, scholarly and righteous in the beginning and maintaining that point. It is compulsory on the Imam that he has word sent to the rebels, so that he can ask them regarding what has driven them from him and if some issue of oppression is mentioned, he lifts it and if they mention some doubt, he clears it. This is based on the words of Allah, So make peace between them. So the peace is only by that fact. If the reason they left him was not permissible, he does not lift it, even if it was permissilble, but it would cause problems for them and

they would believe that he was contradicting the truth. He makes clear to them his evidence and manifests his position, and if they come back from their rebellion seeking to fight, the Imam leaves them alone, but if they do not return from that, he is to fight them as necessary and the people under his rule are to help him as well." *Ar-Rawd ul-Murbi` Bi Sharhi Zad il-Mustaqni`*, pp. 516-517. As for the apostate repenting, the things connected to that which the author mentioned, we again quote Imam Mansur al-Buhuti, may Allah be pleased with him, "The repentance of the apostate is his Islam and so is the repentance of every unbeliever, namely that the apostate or the unbeliever is to bear witness that there is no god but Allah and Muhammad is the Messenger of Allah, based upon the Hadith of Ibn Mas`ud where the Prophet, peace and blessings of Allah be upon him, entered into the synagogue and found therein a Jew reciting to them the Tawrah and he kept reciting until he reached the part that was describing the Prophet, peace and blessings of Allah be upon him, and his Ummah. The Jew then said, 'This is your description and the description of your Ummah. I bear witness that there is no god but Allah and that you are the Messenger of Allah'. The Prophet, peace and blessings of Allah be upon him, then said, **'Give shelter to your brother'.** This is collected by Imam Ahmad in his *Musnad*. Whoever apostated due to his kufr of denying something compulsory or what is like it, i.e. making the permissible to be impermissible or making the impermissible to be permissible, or denying a prophet, a book or the message of Muhammad, peace and blessings of Allah be upon him, to all the people besides the Arabs, then the repentance of such a person is with mentioning the two testimonies, but also affirming that which he had denied from that. This is because he denied Allah the Exalted according to what he believed about what he denied, so it is necessary for his Islam to be valid that there is the affirmation of what he had denied." *Ar-Rawd ul-Murbi` Bi Sharhi Zad il-Mustaqni`*, pp.519-520

[308] This area is quite important and must be put in perspective for anyone wishing to have greater understanding of the topic. There are two principle types of places in the Revealed Law: 1) Dar ul-Islam (Abode of Islam) and 2) Dar ul-Kufr (Abode of Unbelief). These titles go back into antiquity, being used by Imam Ahmad ibn Hanbal, may Allah be pleased with him, in the third age. Imam Shams ud-Din Ibn Muflih, may Allah be pleased with him, comments further on this matter when he says, "Every abode where the laws of Islam are dominant over it is Dar ul-Islam while any abode where the laws of Kufr are dominant over it is Dar ul-Kufr. There is no other abode besides these two." *Al-Adab ush-Shar`iyyah wal-Minah il-Mar`iyyah*, vol.1, pp. 191-192. It is often the case that other titles are used, which are subcategories of the original two titles, i.e. Dar ul-Harb, Dar ul-Aman, Dar ul-Fitnah (all subcategories of Dar ul-

Kufr, which are often confused by some teachers in this day and age) or Dar ul-Iman, Dar us-Salam, Dar ul-Hijrah (all subcategories of Dar ul-Islam), but the important point being that as Imam Ibn Muflih said, there is no other abode besides the two mentioned.

[309] Surat un-Nisa' (4), ayah 48

[310] This brings us to an important definition. In order to understand the nature of idolatry, we must first understand what a god is and how one might take someone or something else besides Allah as a god. Let us look first at what Muslim Orthodoxy said and then we will look at Muhammad ibn `Abdul Wahhab's definition. Imam Ibn Manzur defined a god and worship of one in the following fashion, "The god is that which is deified and worshipped, deserving of worship, for it cannot be a god until it is worshipped and it is held to be a creator, sustainer and designer for the worshipper, and it has power over the worshipper. Whatever is not held in such like is not a god, even if someone is forced to worship it in oppression, but rather this would be a creation that is seeking to be worshipped." *Lisan ul-`Arab*, vol.13, pp. 466-467. Thus the word ilah (Eng. god) is something held by its worshipper as an existent creator, sustainer and designer. Without this, one would not be committing idolatry. Now let us look at the definition of Muhammad ibn `Abdul Wahhab, "So to say the expression that 'there is no god' is to deny all that which is worshipped besides Allah, while the second part 'except Allah' affirms worship for Allah Alone without partner for Him in His Worship, just as there is no partner for Him in His Dominion." *Al-Usul uth-Thalathah wa Adillatuha* (Ar.), pp. 13-14; *The Fundamentals of Islam Followed by: The Four Rules* (Eng.), pp. 28-29

In taking up this meaning, Muhammad ibn `Abdul Wahhab has committed a gross error that is itself idolatry, but more will be said of this under the chapter, *Shaitan, the Ummah and Idolatry*.

[311] Surat un-Nahl (16), ayah 86, the full verse that runs: **And when those who used to ascribe partners to Allah see their partners, they will say, "Our Lord, these are our partners whom we used to call on instead of You." They will answer them back, saying, "You are liars!"**

[312] Surat ul-An`am (6), ayah 94

[313] Surat us-Saffat (37), ayah 35

[314] Surah Sad (38), ayah 5

[315] This is the very beginning of the problems of Salafiyyah. At the onset, Muhammad ibn `Abdul Wahhab redefined Tawhid, or the testimony of faith, so that in this way the charge of being an unbeliever and/or idol worshipper could be delivered; if this could be done, then the rest of the creed that he had built could be realised. With-

out the beginning assumption of the meanings that he has applied, the arguments, creed and conclusions of Muhammad ibn `Abdul Wahhab and his cult would be unintelligible. This is why in the beginning of any discussion with this or any other cult, definition of terms is *essential* so as not to speak past one another or assume that the same meanings are understood by the parties engaging in discussion. The first three terms that need to be defined are Tawhid, La ilaha illallah and `Ibadah. First we shall start with the expression *Tawhid*. The early generations understood Tawhid quite clearly. Imam Abu Hanifah, may Allah be pleased with him, and the students around him recorded his statement, "The foundation and principle of Tawhid and what necessitates the creed is that one is to say: I believe in Allah, His Angels, His Books, His Messengers, Resurrection after Death, Qadr in its good and bad being from Allah the Exalted, the Reckoning, the Scales, the Paradise and the Fire are all true. Allah the Exalted is One and Unique, not in the sense of numbers, but He is One and Unique in that there is no partner for Him. Say, He Allah is One, Allah is Eternal, He does not begat nor is He begotten and there is no comparison for Him. He does not resemble any of His Creations and none of His Creations resemble Him. He has always possessed His Names and Attributes of Essence and Action. The Attributes of the Essence are life, power, knowledge, speech, hearing, seeing as well. The attributes of action include things such as creation, sustenance, resurrection, bringing things about, shaping and forming of creations and other things from the creation of action. He has always had His Names and Attributes and there was no name or attribute that He acquiried, thus He was always All Knowing with His Knowledge, an attribute that He always possessed. He was always the Able, the Speaker of Revelation, Creator, the Doer of what He wills. The Doer is Allah the Exalted. The action He does has always been, while that which was done is created. The Action and Attributes of Allah are uncreated and have always been without being created. Whoever said that the actions of Allah and His Attributes are created or acquired later, or refrains from saying anything or doubts in these Attributes is an unbeliever in Allah the Exalted." *Sharh Kitab il-Fiqh il-Akbar*, pp. 322-323. Imam Ibn Manzur, in his authoritative text on the Arabic language says the following, "Tawhid is the belief in Allah Alone and Unique without any partner for Him. Allah is Unique and One. He is the Possessor of Uniqueness and Unicity. Ibn Sayyiduh stated that Allah is One and Unique, and the Possessor of Unicity. Some of His Attributes include the Unique and the One. Abu Mansur and others mentioned that His Name Al-Ahad, the One is built upon the principle that He is free from number, like when it is said, no one has come to me. Al-Wahid, the Unique is build upon unicity within Him, so it is said, One of the people did not come to me. Al-Wahid is Unique in Essence, without likeness and equal, but Al-Ahad is unique in

terms of meaning." *Lisan ul `Arab*, vol.3, pp. 551-552. Muhammad ibn `Abdul Wahhab has remarked, "Tawhid is of three categories: Tawhid ar-Rububiyyah, Tawhid al-`Ibadah and Tawhid al-Asma' was-Siffat." *Kashf ash-Shubuhat fit-Tawhid War-Risalat ul-Mufidah*, pp. 33-34. From the beginning, he has mentioned the Tawhid of Lordship (Ar. Rububiyyah), Worship and Divinity (Ar. `Ibadah/Uluhiyyah) and Names and Attributes (Ar. Al-Asma'ii was-Siffat), but what is the difference between the first two? Muhammad ibn `Abdul Wahhab was asked the same question and answered, "The Tawhid of Lordship is the action of the Lord, so He has the power of creation, giving life and death, sending rain, germinating growth for plants and the design of all affairs. The Tawhid of Divinity is what you do, dear slave. These include things like supplication, fear, hope, trust and resignation, repentance, reverence, dread, vows, intercession and other things from the branches of worship." *Majmu`at ut-Tawhid: Al-Adillatu `An it-Tawhid*, pp. 55-56

The next expression is the testimony itself, *La ilaha illallah*, which is translated as, *'There is no god but Allah'*. How did Muhammad ibn `Abdul Wahhab and his organisation understand this expression? In his definition of the expression La ilaha illallah, Muhammad ibn `Abdul Wahhab offered, "If you are asked which thing is the firm hold, then you should say that it is La ilaha illallah. The meaning of La ilaha illallah is two fold. One is that the expression, 'There is no god', is negation, while 'but Allah' is affirmation. If you are asked what thing you are negating and what thing you are affirming, you should mention that you are negating all that is worshipped besides Allah and affirming worship for Allah alone without any partner for Him." *Majmu`at ut-Tawhid: Al-Adillatu `An it-Tawhid*, pp. 55-56

This is actually not the understanding of the first three generations, who explained to us the meaning of the expression 'Tawhid', which was a synonym for La ilaha illallah. When the word Tawhid was mentioned, it was explained as one, although many principles came under it. Imams Abu Hanifah (d. 150 AH (AD 767), Abu Yusuf (d. 182 AH (AD 798) and Muhammad ibn Al-Hasan ash-Shaibani (d. 189 AH (AD 805), may Allah be pleased with them, all proclaimed from the second age, "We say regarding the Tawhid of Allah - believing in the Success of Allah - Allah is One and Unique, there is no partner for Him. There is nothing like Him. There is nothing that can incapacitate Him. There is no god besides Him." *Bayan us-Sunnah*, pp. 1-2. The teacher of the third age, Imam Ahmad ibn Hanbal (d. 241 AH (AD 844), may Allah be pleased with him, said the following, "Indeed, Allah is One, Unique without any number for Him. It is neither permissible to hold that He can be divided, nor to believe that He is composed of parts. He is One and Unique in every way and whatever is besides Him that is one is not comparable to him except in title. He is described by what has been given in

Revelation or Consensus." *Al-I`tiqad*, pp. 101-102. We also know how the expression La ilaha illah was meant by looking at what Sayyiduna Ibn `Abbas (d. 68 AH (AD 689), may Allah be pleased with him, mentioned about it when he said, "There is no Giver of Harm, Giver of Benefit, Hinderer, Giver, Source of Mighty or Abaser except Allah. It is also said, 'You should know that there is nothing in its grace and virtue like the grace and virtue of La ilaha illallah'." *Tanwir ul-Maqbas min Tafsir ibn `Abbas*, pp. 538-539. Imam Al-Hussain al-Baghawi (d. 516 AH (AD 1122), may Allah have mercy on him, said, "Abul `Aliyah and Sufyah ibn `Uyainah stated that, 'This statement is connected with what came before it, meaning that when the Hour is established, then know that there is no source of asylum or fear or sanctuary at the time of the establishment of the Hour except Allah'. It is also said, 'You should know that there is no god but Allah, means that the kingdom and principalities will be brought to ruin at the establishment of the Hour, so there is neither dominion nor judgement to anyone except Allah'." *Lubab ut-Ta'wil fi Ma`alam it-Tanzil*, pp. 1196-1197, Dar Ibn Hazm edition. Imam Ibn `Atiyyah (d. 541 AH (AD 1146) said of the matter, "That which is being predicated is that there is no god, meaning there is no god worshipped and existent except He." *Al-Muharrir ul-Wajiz fi Tafsir il-Qur'an il-`Aziz*, pp. 228-229, Dar Ibn Hazm edition.

Finally, there is the definition of the word *`Ibadah* or *worship*. The companion Ibn `Abbas, may Allah be pleased with him, said when commenting upon the passage, **And he does not associate in the worship of his Lord with anyone**: "Thus the worshipper does not try to be seen or mix the worship of his Lord with anyone else, and it is also mentioned that he does not mix the obedience of his Lord with anyone else. This ayah was sent down regarding Jundub ibn Zuhair al-`Amiri." *Tanwir ul-Maqbas min Tafsir Ibn `Abbas*, pp. 318-319. Imam Ibn Mandhur defines the expression `Ibadah as, "So the meaning of `Ibadah in the language is obedience coupled with submission and humbling oneself." *Lisan ul-`Arab*, vol.3, pp. 334-335

[316] The reason for this is that all the fundamentals of faith are agreed upon by the Ummah. Any difference of opinion would show that either the person in question failed to understand the fundamental or is trying to breach the Consensus. This has already been mentioned by Shaikh ul-Islam in the Prologue and the supporting notes.

[317] There is a Hadith where the Prophet, peace and blessings be upon him, said, **"Three things are from the foundation of the faith. 1) Refraining from harming the one who said, 'There is no god but Allah.' We neither call him an unbeliever due to his sin, nor do we expel him from Islam due to an action. 2) Jihad is extant since Allah, Mighty and Majestic, sent me, and will remain so until the last of my Ummah fight the false messiah. Jihad cannot be nullified by the oppression or just-**

**ness of a ruler or time. 3) Belief in destiny."** Collected by Imam Abu Dawud in his *Sunan*, *Book of Jihad*, chapter of *Undertaking Offensive Campaigns with Oppressive Leaders*. It is classed by him as authentic. It has always been the relied upon understanding of the first three generations (and those who came after) that this is the case. Let us examine the understanding of the ancients. Imam Ahmad ibn Hanbal (d. 241 AH (AD 855), may Allah have mercy upon him, proclaimed: "No believer becomes an unbeliever due to a given sin, major or minor, unless he abandons the prayer." *Al-`Itiqad*, pp.121-122. Imam Abu Hanifah (d. 150 AH (AD 767) made careful mention: "We do not call the Muslim an unbeliever due to a given sin, even if it is a major sin, so long as he does not declare the sin permissible. We do not cease proclaiming him a believer in the true sense. It is possible to be a believer and a sinner, but not to become an unbeliever." *Sharh Kitab al-Fiqh ul-Akbar*, pp.324-325. Imam Abu Ja`far at-Tahawi (d. 321 AH (AD 933), may Allah have mercy upon him, stated: "We believe it to be true in praying behind everyone from the common Muslims, whether they be sinful or righteous. We pray on whoever dies from amongst them. We do not testify that any of them have the Paradise or the Fire in the absolute. We do not testify against them with kufr, shirk or nifaq, as long as they do not commit any of that. We leave their secrets to Allah, Exalted be He." *Bayan us-Sunnah*, pp.30-31. Imam Abu Mansur al-Maturidi (d. 333 AH (AD 945), may Allah have mercy upon him, explained the same in his own research. *Kitab ut-Tawhid*, pp.300-330. Imam Abul Hasan al-Ash`ari (d. 330 AH (AD 942), may Allah have mercy upon him, noted: 'And we hold funeral prayers for whoever has died from the common Muslims, whether they be righteous or sinful'. *Al-Ibanah `an Usul id-Diyanah*, pp.22-23. Those who came after and succeeded them had the same position, as they agreed with Consensus. We will give a few examples. Imam Ibn Abi Zaid al-Qayrawani (d. 387 AH (AD 997), may Allah have mercy upon him, gives us food for thought: "No one from the common Muslims becomes an unbeliever due to a given sin." *Muqaddimat ur-Risalah*, pp.38-39. Imam Abu Hafs an-Nasafi (d. 537 AH (AD 1148), may Allah have mercy upon him, stated: "A major sin does not expel a believer from the failure or cause him to fall into kufr." *`Aqa'id an-Nasafi*, pp.23-24. Imam Burhan ud-Din al-Laqqani (d. 1041 AH (AD 1632), may Allah have mercy upon him, mentioned: "We do not call a believer an unbeliever due to a given sin. Whoever should die and not repent from his given sin, his affair is consigned to Allah." *Jawharat ut-Tawhid*, pp.11-12. We can then see that the Consensus to which the author is referring is established here by the scholars of the four legal schools, from the three methods of derivation; Hanbali, Maturidi and Ash`ari. It should be kept in mind that this would mean nothing to the Salafi movement, as those scholars mentioned are either deviant or purified by quoting more evidence

(with their understanding). For the Orthodox believer, who is either wavering in this regard or seeking clarification, the matter should hopefully start to become more transparent.

[318] Ar. *Shirk* (SHEERK). The word shirk has two connotations.

Minor Shirk: this has to do with doing deeds so that others might notice one and think favourably. This has been mentioned where the Messenger of Allah asked, **"Shall I tell you what I fear for you more than the False messiah?"** The companions said, "Yes, Messenger of Allah." He said, **"It is the hidden shirk. This is where a man stands up to pray then beautifies his prayer when he notices someone watching him."** Collected by Imam Ahmad in his *Musnad*, Ahadith 23119-27743, and classed as authentic.

Major Shirk: this is idolatry, where someone worships someone besides/with Allah as their Creator, Sustainer, Saviour, the One who punishes sin or the One who grants admission into the Paradise. Allah has said of this, **Those who say, 'Allah is the Messiah, son of Maryam', have rejected faith. The Messiah said, 'Children of Israel! Worship Allah, my Lord and your Lord. Indeed, whoever associates partners with Allah, Allah has forbidden the Paradise for such a person and made their home the Great Fire. The oppressors have no help'. Those who say, 'Allah is of Three', have rejected faith. There is no god but One Unique God. If they do not abstain from what they say, those who disbelieve among them will be touched by a terrible punishment. Will they turn to Allah and seek forgiveness for their sin? Allah is indeed Forgiving, the Compassionate. The Messiah, son of Maryam, was only a messenger. Messengers before him passed away. His mother was a righteous woman. They both ate food, so look at how we have made clear to them the signs, and then consider how they go away from the truth. Tell them, 'How are you worshipping something besides Allah, when they bring you neither help nor harm, while Allah is the All-Hearing, the All-Knowing?** Surat ul-Ma'idah (5), ayat 72-76

Those who die committing idolatry and disbelieving, Allah says of them, **Allah does not forgive that partners should be associated with Him. He forgives whatever He wills other than that. Whoever should associate partners with Allah, they have gone far astray indeed.**

[319] Surat uz-Zumar (39), ayah 66

[320] Surat ul-An`am (6), ayah 88

[321] Surah Ali `Imran (3), ayah 80

[322] Shirk has been explained by Muhammad ibn `Abdul Wahhab as, "being of three categories: 1) major shirk, 2) minor shirk and 3) hidden shirk." In the next paragraph, he defines major shirk as possessing four categories, those being: shirk of suppli-

cation; the shirk of intention; the shirk of obedience and the shirk of love. *Kashf ash-Shubuhat fit-Tawhid war-Risalat ul-Mufidah*, pp. 37-38. As quoted previously, the understanding given of Tawhid by Muhammad ibn `Abdul Wahhab is that it is of three parts. The meaning of the testimony of faith is for the follower of the Al-Muwahhidun group, and is, 'There is nothing worthy of worship except Allah'. It is 'Tawhid of worship' that is the core of Tawhid and which was called to, and idolatry that was preached against by all the messengers. This is almost a direct quote from Muhammad ibn `Abdul Wahhab, who stated in *Kashf ash-Shubuhat*, pp.4-5, Printing House for Islamic Affairs in Washington DC, 1408 AH (AD 1988): "So once you carefully study, you will know that those who affirmed the Lordship of Allah did not enter into Islam when the Messenger of Allah, peace and blessings be upon him, was calling them to it. You will then realise that the Tawhid they denied was the Tawhid of worship, which the idol worshippers in our time have called creed. Those people before used to call on Allah, Glorified be He, night and day, then some of them would call on angels due to their righteousness, so they could have them intercede for the one requesting. They would also call on a pious man, like Lat, or they would call on a prophet, like `Isa." He continues further in another paragraph, "So when you consider carefully, you will come to know that the Messenger of Allah, peace and blessings be upon him, fought those people in his time, so that all supplication, vows, sacrifices, intercession and other forms of worship would be for Allah Alone. You will then come to know that their affirmation of the Tawhid of Lordship did not bring them into Islam. You will also come to know that their intending and seeking the angels, prophets and saintly people for intercession and drawing near to Allah in that way made their blood and wealth licit for spilling and seizure." *Kashf ash-Shubuhat*, pp.4-5, Printing House for Islamic Affairs in Washington DC, 1408 AH (AD 1988).

The doctrine of shirk that Salafiyyah possesses must be first based upon their doctrine of Tawhid. If one of them should be found lacking, the other will likewise be proved false. Only a short time ago, the statements of the first three generations were given, showing that Tawhid is one, and no one split it into the three categories. The first to bring about this practice was Imam Taqi ud-Din Ibn Taymiyyah (more than 400 years after the first three generations, when the faith was known to have been complete and such expressions and rhetoric were not needed), but even in doing so, he did not come to the conclusions that Muhammad ibn `Abdul Wahhab reached and later carried on buttressed by his sons and grandsons into the era in which we live today.

Salafiyyah alleges that the people in the time of their founder were guilty of idolatry and had returned to the Days of Ignorance, so much so that this was universally so

throughout the entire Muslim world. `Abdur-Rahman ibn Hasan, one of the successors of The Brotherhood movement, made this clear when he gathered the opinions of his grandfather and uncles together then commented: "So this tribulation of worship of idols was brought about, to the point that no one in these later ages knew that they were supposed to reject it. This was the case until shaykh ul-Islam Muhammad ibn `Abdul Wahhab, may Allah have mercy on him, established that worship of idols was to be repudiated and forbidden. He forbade idol worship. He then called the people to leave it, to worship Allah alone in His Lordship, Divinity, Names and Attributes." Taken from *Qurrat `Uyun il-Muwahhidin*, pp.125-126

When Muslim Orthodoxy stated that they were not idol worshippers, as they believed the testimony of faith, Salafiyyah changed the definition of the term. The group claimed that the idol worshippers in the time of the Prophet Muhammad, peace and blessings of Allah be upon him, and the nations before, already believed that Allah was their Lord and Master, which is the Tawhid of Lordship. Yet this was not enough for them to be considered Muslim. One must possess all three forms of Tawhid in order to be a Muslim or they are similar to the beliefs of the Quraish. The reader can immediately glean this from Muhammad ibn `Abdul Wahhab's *Kashf ash-Shubuhat fit-Tawhid* (Ar.), pp.3-4; *Explanation of a Muhammad ibn `Abdul Wahhab's Kashf ash-Shubuhat: A Critical Analysis of Shirk* (Eng.), pp.78-81: "These idol worshippers already knew that Allah was the only creator, with no partner for Him. No one sustains except for Him, no one gives life but Him, no one gives death but Him, no one has designed affairs except Him, so the idol worshippers that the Messenger of Allah, peace and blessings be upon him, fought against knew this fact."

One reading this can take the following points from it:

1) Muhammad ibn `Abdul Wahhab and his organisation teach that one can have aspects of Tawhid, but still be an idol worshipper. This is in direct contradiction with what Allah said when he proclaimed, **It has already been revealed to you, as it was to those before you, that if you associate partners with Allah, then all your deeds will be nullified and you will be one of the losers.** Surat uz-Zumar (39), ayah 65. If one associates partners with Allah, all the deeds are nullified.

2) The organisation teaches that the unbelievers throughout history believed in Allah as Lord (or as they put it, 'The Tawhid of Lordship'), just not the one of worship. This is wrong from the following statements of Allah:

**And remember when the one debating with Ibrahim was told, "My Lord gives life and death." He said, "I give life and death." Ibrahim said, "My Lord brings the sun from the east. Bring it from the west!" So the unbeliever was refuted.** Surat ul-Baqarah (2), ayah. The Salafi reader looking back through his definition of three taw-

hids will quickly see the contradiction. We have an unbeliever denying the Lordship of Allah by claiming the ability to give life and death, which Muhammad ibn `Abdul Wahhab and his cult teach is part of the 'Tawhid of Lordship'. There are other examples. Egyptians in the time of the Prophet Yusuf, peace be upon him, were first told the following when the true faith was explained, **"Companions of the prison! Are many differing lords better or Allah, the Unique One and Dominant?"** Surah Yusuf (12), ayah 39. The Pharoah in the time of the Prophet Musa, peace be upon him, when called to believe in Allah, gave the following brazen reply, **"I am your Lord most high."** Surat un-Nazi`at (79), ayah 24. This is hardly the statement of a man who believes Allah to be the only Lord, Creator, Sustainer, giver of life and death. Allah says of the Christians regarding `Isa ibn Maryam, peace be upon him, **They took their priests, rabbis and `Isa ibn Maryam as lords besides Allah, while they were only ordered to worship One Unique God. There is no god but Him. Glorified is He from that which they ascribe.** Surat ut-Tawbah (9), ayah 31. Unbelievers in the time of the Prophet, peace and blessings of Allah be upon him, upon hearing his call, said in surprise and mockery, **"Has he made all the gods into one god? This is something strange indeed."** Surah Sad (38), ayah 5. Further to this, these same unbelievers also boldly challenged, **"Is it when we are dust and bones that we shall be brought back? That is something far away."** Surah Qaf (50), ayah 3

3) In regard to Muhammad ibn `Abdul Wahhab and his movement, they insist that the shirk in question is worship. This was mentioned just before by the founder of the cult. However, one is an unbeliever just by affirming another god besides Allah, whether they worship them or not. Allah has said, **And He does not associate with anyone in His Judgement.** Surat ul-Kahf (18), ayah 26. He has said further, **As for us, He is Allah, my Lord and I do not associate anyone with my Lord.** Surat ul-Kahf (18), ayah 38. Allah has further said, **He is not to associate with anyone in the worship of his Lord.** Surat ul-Kahf (18), ayah 110. Someone looking at the three ayat can see that it is only the last ayah that mentions worship; the other ayat mention his Lordship and so forth. In this matter one can see that one does not have to worship another god to be an idol worshipper, just affirming different gods is idolatry enough. This point will come up again later, if Allah wills.

In showing the collapse of the Salafi theology, the common Muslim can understand that Tawhid is one. One either possesses it or they do not. If one has committed major shirk, they do not have any Tawhid. If one affirms Tawhid, they have it all through the testimony of faith.

[323] *Al-Ikhtiyarat ul-Fiqhiyyah min Fatawa Shaikh il-Islam Ibn Taymiyyah*, pp. 332-333

[324] 661-728 AH (AD 1263-1328). He is Abul `Abbas Taqi ud-Din Ahmad ibn `Abdul Halim ibn `Abdus-Salam ibn Taymiyyah. Born in Harran to a family of scholars, he learned from his father, Imam Shihab ud-Din Ibn Taymiyyah (d. 682 AH (AD 1283) and read the books of his grandfather, Imam Abul Barakat Majd ud-Din Ibn Taymiyyah (d. 653 AH (AD 1256), who is the second highest authority in the school and was the chief judge in Iraq. At a young age, Imam Taqi ud-Din Ibn Taymiyyah showed promise and studied with various scholars until he was given the title of Mujtahid Murajjih. A vast pillar of knowledge, he made restricted juridical reasoning in the creed and some areas of Consensus, and was opposed by scholars from the schools. A quiet man who was known for his referencing, he was often pardoned due to his retraction of some of his positions that were divergent. Some of his more novel rulings include prophets committing sin, three pronouncements of divorce in one sitting being counted as one, the three categories of Tawhid (although he did teach the end result that Muhammad ibn `Abdul Wahhab inserted into it) as well as rulings he passed against scholars of the Ash`aris and Maturidis, two groups within Muslim Orthodoxy. Scholars of the school sifted through his works and corrected the things in them, i.e. in books such as *Al-Ikhtiyarat ul-Fiqhiyyah*, *Kitab ul-Furu`*, *Tashih ul-Furu`* and others. It is in the best interest of the wise man to read these documents first, to know what can be kept or discarded from the works of Imam Taqi ud-Din Ibn Taymiyyah.

[325] 691-751 AH (AD 1292-1350). He is Shams ud-Din Abu `Abdullah Muhammad ibn Abi Bakr ibn Ayyub ibn Sa`d ibn Qayyim al-Jawziyyah. Born in Damascus and coming from a family of scholars, he studied extensively until he was conferred with the rank of mujtahid murajjih. He is the sole narrator of the opinions and explanations of the rulings given by Taqi ud-Din Ibn Taymiyyah. Although a great peg of knowledge (but not depended upon in the school for ruling), he possessed much of the same types of divergences found in his teacher.

[326] The methodology of Shaikh ul-Islam is completely essential, as Muhammad ibn `Abdul Wahhab and his organisation couch the great majority of their credal beliefs in the words of these two Imams. Although not the depended upon ruling in the Hanbali school, the author quotes them as being one of the most important cogs in the machinery of the Al-Muwahhidun movement. If Imams Ibn Taymiyyah and Ibn ul-Qayyim did not share the basic theology and conclusions as espoused by Muhammad ibn `Abdul Wahhab, not only is the organisation duplicitous, but their claims in respecting these two figures can be dismissed as inauthentic and a false teacher can be discarded. This further leads to the disintegration of the confidence in Muhammad ibn `Abdul Wahhab as the sole reviver and interpreter of the religion in his era.

[327] This is discussed in Chapter 4 of the main body of the text with its' associated notes, if Allah wills.

[328] The author is making reference to Makkah and Madinah, Allah ennoble these two sanctuaries.

[329] This is due to the misunderstanding they have of idolatry by redefining it. The Orthodox have always defined terms, and it has been mentioned by Imam Manzur in the most authoritative encyclopaedia of Arabic, "To commit idolatry with Allah is to make a partner for Him in his kingdom, exalted be He from that, and the word for this is indeed shirk. Allah the Exalted mentioned that Slave Luqman said to his son, **My son, do not associate partners with Allah. Indeed, idolatry is a great oppression.** Surah Luqman (31), ayah 13. Shirk also includes making a partner with Allah in His Lordship, may Allah be exalted from partners, rivals. So the expression, do not associate partners with Allah, is only referring to that you are not to make an equal for Him and make a partner for Him. Likewise He said, **You are not to associate partners with Allah, as He has sent down no authority.** This means to make any equal to Him and whoever should make any of His Creation equal to Him is an unbeliever and an idol worshipper, for Allah is Unique and One without any partner, rival or equal to Him. In regards to the passage, **And those who are idol worshippers**, Abul `Abbas says that it means they are those who are idol worshippers, as they obeyed Shaitan. It does not mean that they believe in Allah and associate partners using Shaitan. On the contrary, this ayah means that they worship Allah and worship Shaitan right along with Him, and due to this they became idol worshippers. They did not associate partners using Shaitan and then worship Allah as One and Unique." He further says, "Al-Jawhari says that shirk refers to kufr." He also says, "There is also the Hadith, **'Shirk is more concealed in my Ummah than the tapping of the ant's legs on the rock'.** Ibn Al-Athir mentioned that this is referring to ar-Riya' or showing off with deeds. It is as if this action is associating partners in his action with other than Allah. Allah speaks further of this when he says, **He does not associate in the worship of his Lord with anyone.** Surat ul-Kahf (18), ayah 110. There is another Hadith, **'Whoever should swear by other than Allah has committed shirk'.** This has to do with someone taking something to swear by and doing so as they would with the Name of Allah in matters such as taking oaths. It has also been said, **'The Amulet for Omens (At-Tayarah) is shirk, but Allah causes it to go by truth in Him'.** He made the Amulet for Omens shirk with him in believing that it can bring benefit or ward off harm. This is not disbelieving in Allah. Had this been major kufr, he would not have said that this action's penalty is taken away by trusting in Him." *Lisan ul-`Arab*, vol.10, pp.542-543

After this definition, we can see that Tawhid mentions the Lordship of Allah and that idolatry mentions the Lordship of Allah being violated. Making a partner for Allah is idolatry and makes the one who does this an unbeliever and an idol worshipper. *One does not have to worship someone/something else; just affirming another god is idolatry.* Worship falls under the Lordship of Allah, the exact opposite of Salafiyyah. Imam Ibn Mandhur says, "The god is that which is deified and worshipped, deserving of worship, for it cannot be a god until it is worshipped and it is held to be a creator, sustainer and designer for the worshipper and it has power for the worshipper. Whatever is not held in such like is not a god, even if someone is forced to worship it in oppression, but rather this would be a creation that is seeking to be worshipped." *Lisan ul-`Arab*, vol.13, pp. 466-467. However, Salafiyyah teaches that affirming Allah as one's Lord is not enough (although this is the meaning of the testimony of faith according to the first three generations) until he affirms worship, and that worship of another besides Allah is the way one exits the faith. More will be said about this in the chapter, *Shaitan, the Ummah and Idolatry*, if Allah wills.

[330] Ar. *nadhar* (NA-*DHAR*); pl. *nudhur* (NU-*DHOOR*). Imam Mansur al-Buhuti, may Allah be pleased with him, defines this as, "According to the language, it signifies something taking on compulsion. A sentence such as, 'nadhara the blood of such and such', means that he needs to be killed. According to the Revealed Law, this means that the one who has reached the age of adulthood has willingly made it a necessity to fulfil something for Allah the Exalted upon saying words that would affect that and bring this into effect." *Ar-Rawd ul-Murbi` bi-Sharhi Zad il-Mustaqni`*, pp. 533-534

[331] *Majmu`a Fatawa*, vol.27, pp.146-148; *Al-Fatawa al-Kubra*, vol.4, pp. 377-378. There is also another quote from Imam Taqi ud-Din Ibn Taymiyyah, where he said, "Taking out charity with the funeral prayer is a disliked innovation and it is like sacrificing at the grave site. There is no form of worship in the Revealed Law that is to be done at the grave site, or charity or other than that." *Al-Ikhtiyarat ul-Fiqhiyyah min Fatawa Shaikh il-Islam Ibn Taymiyyah*, pp. 89-90

[332] *Al-Ikhtiyarat ul-Fiqhiyyah min Fatawa Shaikh il-Islam Ibn Taymiyyah*, pp. 328-329

[333] *Al-Ikhtiyarat ul-Fiqhiyyah min Fatawa Shaikh il-Islam Ibn Taymiyyah*, pp. 328-329

[334] The author is making reference to the following statement of Muhammad ibn `Abdul Wahhab, "All the types of worship that Allah commanded - like Islam, iman, and ihsan - and from that is supplication, fear, hope and longing, trust, fervent desire, dread, reverence and humility, awe, turning to repentance, seeking aid and assistance, seeking refuge, seeking deliverance, sacrificing, vows and the rest of the types of worship commanded by Allah, all of them are to be done exclusively for Allah, the Exalted." He said further, "Anyone who directs any part of that to anything besides

Allah, he is an idol worshipper, an unbeliever." *Al-Usul uth-Thalathah wa Adillatuha* (Ar.), pp.10-11; *Explanation of the Three Fundamental Principles of Islaam* (Eng.), pp. 92-93

[335] Ar. *Istighathah* (IS-TEE-*GHAA*-THAH). This is defined by Imam Ibn Manzur as: "Reaching fulfilment of something through something else." *Lisan ul-Arab*, vol.2, pp.196-198. This expression has been used when Allah said: **And the one who was from his people sought *his intercession* against his enemy.** Surat ul-Qasas (28), ayah 15. There are also similar words to this one, such as Tawassul, Istishfa`, Shafa`a, Isti`anah, I`anah and others, which all bear the same meaning. We will define the first three shortly.

Imam Ibn Manzur defines **Tawassul** by saying: "This is the rank one would have in the presence of a king. It is a rank or nearness. Someone gains a rank to Allah by intercession when he does a righteous deed and seeks nearness to him by way of it." This Imam says further: "Tawassul is interceding by drawing near to someone by an action. Intercession is also drawing near to someone by the rank of sacredness of something else." Please see *Lisan ul-Arab,* vol.11, pp. 865-867. Allah uses this word when He says: **You who believe! Fear Allah and seek a *means of intercession* to Him.** Surat ul-Ma'idah (5), ayah 85

**Istishfa`**, more properly and commonly known as **Shafa`ah**, is discussed by Imam Ibn Manzur: "Someone seeking shafa`ah would say to the one doing so, 'Make intercession for me'." The Imam says further: "Shafa`ah is the intercession of someone to the king on a matter that someone else has asked him to do on his behalf. The one making intercession is seeking it for someone else, making intercession for something that is sought from him." *Lisan ul-Arab,* vol. 8 pp.217-219. Allah has revealed: **However many angels there are in the skies, their *intercession* is of no benefit until Allah grants permission to whom he chooses and accepts.** Surat un-Najm (53), ayah 26

The same thing holds for words like isti`anah, I`anah and the like, but the main word known from the first three generations is Shafa`ah. Shafa`ah is just asking someone to do something for you. If someone said, 'Please pray that Allah makes my marriage beneficial', this is intercession. If this is permissible to do with a friend who lives next door to you, who is alive, the same holds true for prophets and the like, who are also alive. To prove it as impermissible is upon the one rejecting it, as there is no real difference. It is for this reason that the translator has rendered all these words as intercession in English, as by examining their context, one can see they are synonyms, i.e. they have the same meaning. The Oxford English Dictionary defines intercede (the intransitive verb from where the word intercession stems) as: interpose on behalf of

another, plead (with one person for another) [f. F *interceder* or f. L INTER (*cedere cess-* go) intervene], *The Oxford Concise Dictionary*, pp.522-523.

[336] *Kitab Al-Furu`*, vol.6, pp. 357-358

[337] *Madarij us-Salikin Baina Manazil is-Sa'irin Iyyaka Na`budu wa Iyyaka Nasta`in.*

[338] The full statement Imam Ibn ul-Qayyim gave on the topic was: "Minor shirk includes things such as:

1. Ar-Riya' or showing off, doing things for the sake of creation, swearing by other than Allah just as has been established from the Prophet, peace and blessings of Allah be upon him, when he said, **'Whoever swears by other than Allah, he has committed shirk'**. It is likewise minor shirk when someone says to someone else, 'Whatever Allah has willed and you will', or 'This is from Allah and from you' or 'I don't know what would have happened to me had it not been for Allah and you', or 'I am depending on Allah and you', or 'Had it not been for you, such and such would have happened', and other statements. This can at times become major shirk depending upon the statement and intent of the speaker. It is authentically narrated that the Prophet, peace and blessings of Allah be upon him, said to a man who had said, 'Whatever Allah and you will', **'Are you making me a rival to Allah? Just say whatever Allah has willed alone. This statement is less in gravity than others.'**

2. The student prostrating to his teacher, as this is shirk for both the one doing it and the one who is receiving prostration. It is amazing that some say it is not prostrating and it is only putting the head at the feet of the shaikh out of humility and respect for him. It should be mentioned to these people that they consider the severity of what is being said. The very reality of prostration is putting the head down for whoever is receiving prostration.

3. Prostration to the idol, the sun, the stars, a rock, and this also has to do with placing the head down to honour them.

4. People wearing the `Imamah to bow their backs to one another when they meet, as this is prostration in the language of Arabic. This can be seen by looking at the ayah, **Enter the gate of the land bowing.** Surat ul-Baqarah (2), ayah 58. This refers to them bowing their backs, although the word for prostration is used. If we held the word according to its external form, it would not be possible to make entrance into the land while one's forehead is on the ground. The Arabs also say in poetry, 'The trees prostrate when the wind blows'.

5. Shaving one's head for the shaikh is also minor shirk, as it involves one seeking nearness for other than Allah, and one does not shave the head as an act of obedience or nearness except when doing a sacrifice for Allah exclusively.

6. Making repentance to the shaikh, for it is a great shirk indeed. Repentance is to be made only to Allah, just like prayer, fasting, Hajj, sacrifice, these are all a right for Allah. It is narrated in the *Musnad* that the Messenger of Allah, peace and blessings of Allah be upon him, was brought a prisoner and he said, 'Allah, I turn to you in repentance and I do not turn to Muhammad'. The Messenger of Allah, peace and blessings of Allah be upon him, said, **'The truth is known by its people'**. Repentance is worship and it is not given to anyone but Allah, the same being the case for prostration and fasting.
7. Vowing to other than Allah, for this is shirk. This is greater than swearing by other than Allah. This is based on the words of his, **'Whoever swears by other than Allah, then he has done shirk'**. So how is the situation for the one who vows to other than Allah? There is a statement similar to that of swearing by other than Allah in which it is narrated in the Sunan collection that the Prophet, peace and blessings of Allah be upon him, said, **'The vow is an oath'**.
8. Fear of other than Allah, trusting other than Allah and doing the action for other than Allah, showing dependency, submission and humility to other than Allah. There is also seeking sustenance from other than Him, praising other than Him according to what He has given, attributing favour and blessings to other than Him, believing that there is in the Creation what represents an omen.
9. Seeking needs from the dead, making intercession with them and turning to them." *Madarij us-Salikin*, vol.1, pp. 290-291. *Again*, it should be kept in mind that Muslim Orthodoxy never stated that the actions enumerated are praiseworthy, noble or blessed, rather, Muslim Orthodoxy states that these actions are *major sin* and **not** idolatry and major kufr, as Muhammad ibn `Abdul Wahhab and his organisation profess.
[339] Other Judges, Expounders and Jurists made reference to these affairs along with Shaikh ul-Islam. Once Muhammad ibn `Abdul Wahhab realised the matter was as they had said, rather than reject his false new faith, he continued, called the author and the scholars with him unbelievers for their preaching and offered the less than convincing argument to what was just quoted by the author and referenced by the translator in the notes: "The intent given by some of the apostates is that they say that Shaikh Ibn ul-Qayyim intended that all these actions were part of the minor shirk. The doubtful matter is that he mentioned in the second section what he mentioned in the first section as the minor shirk. Now you know, may Allah have mercy on you and guide you, you will find that from the first to the end of the first and second sections on the topic explicit statements that don't bear any other interpretation. One such example is that seeking supplication of the dead and vowing to them so that

they might intercede in the sight of Allah for the person asking is major shirk. It is for this reason that Allah sent the Prophet, peace and blessings of Allah be upon him, to forbid it and to declare an unbeliever whoever did not repent from it, fight such a person and show enmity towards him. The last statement of his explicit words was, 'What saves from this major shirk' and that 'Is there any speech after this except opposition and stubbornness?' Indeed, the only thing after stubbornness is rejection. Consider the words of Shaikh Ibn ul-Qayyim in the same chapter, 'May Allah guide you. What saves one from this major shirk except for enmity towards the idol worshippers?' Islam is not valid except by showing enmity to the people of idolatry. Whoever does not show enmity to the people of idolatry is one of them, even if he did not complete idolatry. It is also quoted from Imam Taqi ud-Din Ibn Taymiyyah in *The Satisfaction* that whoever called on `Ali ibn Abi Talib is an unbeliever and whoever doubts in the kufr of that is also an unbeliever. If this is the state of the one who doubts in the kufr of such a person, along with enmity towards him and being vengeful, then how about the one who believes that the one who calls on `Ali ibn Abi Talib is a Muslim, does not hate that person? What about the one who loves a person who calls on `Ali ibn Abi Talib? What about the one who argues on behalf of and defends the one who calls on `Ali ibn Abi Talib?" *Mufid ul-Mustafid fi Kufri Tarik it-Tawhid*, pp. 27-28

This argument is typical of Muhammad ibn `Abdul Wahhab and his organisation, and is blameworthy from the following points:

1) We have quoted the whole section on minor shirk previously. Those who have read it in English can see that the author is referring to minor shirk. Those who can access the Arabic should read both chapters and then see how sad a deception Ibn `Abdul Wahhab resorted to in order to continue holding his captive congregation.
2) Midway through the discussion, Muhammad ibn `Abdul Wahhab changed the grounds for his argument and indeed the subject. The reader of his words should return to the origin of the difference, namely that he is saying the chapter in Imam Ibn ul-Qayyim's text is referring to major shirk.
3) As he carries on, the Muhawwhidun founder continues to misquote elders from the past, but build this as a pretext to label others unbelievers. It is for this and other reasons mentioned in the prologue that conditions need to be satisfied before someone speaks in the religion. Let the reader look at the end result of 'self-learning' and beware lest he or she falls into the hole.

[340] Ar. *dhabh* (THA-*BUH*). Imam Mansur al-Buhuti, may Allah have mercy on him, describes this word with the meaning, "It is slaughtering a land animal to be eaten by cutting the carotid artery and its surrounding veins, including the windpipe and/or main artery." *Ar-Rawd ul-Murbi` bi-Sharhi Zad il-Mustaqni`*, pp.523-524

[341] Please review Chapter 1 with its notes for the discussion on apostasy and clarification of this point.

[342] Shaikh ul-Islam Sulaiman ibn `Abdul Wahhab is referring to the statements of the following scholars.

**Imam Ahmad ibn Hanbal**, may Allah be pleased with him, said, "It is not pleasing to me what is sacrificed for the flower." He was asked if it was impermissible to eat it. The Imam answered, "I do not say it is impermissible, but it is not pleasing to me." He was asked about a man who did a sacrifice for the star and he replied, "It is not pleasing to me, but I dislike anything sacrificed for other than Allah and one of them disliked what was sacrificed for the church." *Masa'il Imam Ahmad ibn Hanbal*, pp.265-266

**Imam Shams ud-Din Ibn Muflih**, may Allah be pleased with him, stated, "According to the most correct position, it is impermissible to mention on the sacrifice a name other than that of Allah. Imam Ahmad mentioned, 'It is not pleasing to me what has been sacrificed for the flower, the stars or the church and anything that is sacrificed for other than Allah'." *Kitab ul-Furu`*, vol.6, pp.286-287

**Imam `Ala' ud-Din al-Mardawi**, may Allah be pleased with him, in discussing the matter, said, "In the case of sacrifice and slaughter when the name of other than Allah is mentioned, it was said by Imams Majd ud-Din, the author of *Al-Hawi al-Kabir*, that there are two narrated statements regarding the matter. The most correct ruling to me is that it is impermissible. Imam Ibn Muflih mentioned that it is impermissible according to the most correct opinion regarding mentioning other than the name of Allah the Exalted. This was mentioned by the author and others besides him. This was mentioned by Imam Ibn Hamdan and the author of *Al-Hawi al-Kabir*. Imam Ahmad has a narration where he said it is not impermissible, but disliked. Imam Ahmad said, 'It is not pleasing to me what is sacrificed for the flower, the stars or the church, or anything sacrificed and slaughtered to other than Allah'. He then mentioned the ayah." *Al-Insaf fi Ma`rifat ir-Rajihi min al-Khilafi `ala Madhhab il-Imam Ahmad ibn Hanbal*, vol.10, pp.408-409

**Imam Burhan ud-Din Ibn Muflih**, may Allah be pleased with him, advised, "It is disliked to do a sacrifice at a grave and eat from it, based upon the narration of Anas ibn Malik where the Prophet, peace and blessings of Allah be upon him, said, **'There is no showing off in public in Islam'**. This is collected by Imam Ahmad in his *Musnad*

with an authentic transmission and it has within its meaning the charity done at the grave. This is because to do what was forbidden is a newly invented manner and it is showing off in deeds." *Al-Mubdi` fi Sharh il-Muqni`*, vol.2, pp. 282-283

**Imam Mansur al-Buhuti**, may Allah be pleased with him, said of the matter, "Whoever should mention with the name of Allah a name besides His, this is impermissible and that which has been sacrificed is not permissible." *Ar-Rawd ul-Murbi` bi-Sharhi Zad il-Mustaqni`*, pp. 524-525. There is another statement quoted by the Imam while on the text of Imam Taqi ud-Din Al-Futuhi, may Allah be pleased with both of them: "Whoever at the time of slaughter and sacrifice mentioned along with the Name of Allah the Exalted, another name, this is impermissible. The reason for it being impermissible is that it is shirk and the thing slaughtered is not permissible for consumption according to what has been narrated from `Ali ibn Abi Talib, may Allah be pleased with him." *Daqa'iq Uwl in-Nuha Li-Sharh il-Muntaha*, vol.3, pp. 420-421

**Imam `Abdul Qadir ibn `Umar at-Taghlabi ash-Shaibani**, may Allah be pleased with him, in his commentary on the words of Imam Mar`ii ibn Yusuf al-Karmi, may Allah be pleased with him, remarked, "Whoever at the time of sacrificing an animal mentioned with Allah the Exalted the name of someone besides Him, the sacrifice is not permissible to consume, as this has been related from `Ali, may Allah be pleased with him, and the rest of the Companions." *Nail ul-Ma'arib bi-Sharhi Dalil it-Talibi Li-Nail il-Matalib*, pp. 416-417

[343] The Imam is referring to the subject matter discussed in his work, *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim*, vol.2, pp.566-567. The rest of the statement from Imam Taqi ud-Din Ibn Taymiyyah in the main body of the text is also from the source cited.

[344] This is a Hadith collected by Imam Abu Bakr al-Baihaqi in *as-Sunan ul-Kubra*, vol.9, pp. 313-314, and classed by him as authentic.

[345] Shaikh ul-Islam is referring to Muhammad ibn `Abdul Wahhab's previous statement on sacrificing to other than Allah being major shirk. It is at this point that we want to look at the evidence he used to proclaim it major shirk: "Allah the Exalted has said, **Say, 'Indeed my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of creation. He has no partner. Of this I have been commanded and I am the first of the Muslims'**." Surat ul-An`am (6), ayat 162-163. Allah the Exalted also said, **Therefore, turn in prayer to your Lord and sacrifice to Him.** Surat ul-Kawthar (108), ayah 2. It is reported in Muslim's collection that `Ali ibn Abi Talib, may Allah be pleased with him, said, 'The Messenger of Allah informed me about four Judgements of Allah: 1) The Curse of Allah is upon whoever slaughters anything for other than Allah; 2) the Curse of Allah is upon whoever curses his own parents; 3) the curse of

Allah is upon the one who shoulders a carrier of innovation; 4) the Curse of Allah is upon whoever changes the landmarks and boundary lines made and agreed'. Imam Ahmad ibn Hanbal, may Allah be pleased with him, also reports that Tariq ibn Shihab narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said, **'A man entered Paradise because of a fly and a man entered the Fire because of a fly'**. The Companions asked, 'How is that possible, Messenger of Allah?' He said, **'Two men passed by the people who had an idol by which they would not allow anyone to pass without making sacrifice to it. They ordered one man to make a sacrifice. He told them he had nothing to present as an offering. The people told him that he should sacrifice something, even if it be a fly, so he presented a fly. They opened the way for him, so he went to the Fire. They said to the other that he should sacrifice something. He said he would never sacrifice anything to any other than Allah, Most Majestic and Glorious, so they struck his throat and killed him; and he, therefore, entered Paradise'**." *Kitab ut-Tawhid Al-Ladhi Huwa Haqqullahi `alal-`Abid* (Ar.), pp.23-24; *Kitab At-Tauhid* (Eng.), pp.52-53

A careful examination of the four evidences that were quoted by Muhammad ibn `Abdul Wahhab shows that they are all wrongly quoted, and this is demonstrated by giving the following examination:

a) The verse quoted in Surat ul-An`am is absolutely correct, but what does this have to do with sacrificing to other than Allah being major shirk?

b) The same can be asked of the ayah in Surat ul-Kawthar, as no mention is made of sacrificing to Allah being major shirk.

c) The Hadith quoted from the collection of Imam Muslim causes more problems than it solves. If we should take the curse mentioned in the Hadith to mean that the one who does so has committed idolatry and is outside the faith, the same could be said for the one who has sexual intercourse with his wife while she is having her monthly cycle, or having anal intercoucse, as the same language is used by the Messenger of Allah, peace and blessings of Allah be upon him, **"Whoever had intercourse with a woman in her monthly cycle or had anal sex with a woman, or came to an fortune teller and declared as truthful what they said, has no connection with what was sent down to Muhammad, peace and blessings of Allah be upon him."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.9, pp. 162-163. The Prophet Muhammad, peace and blessings of Allah be upon him, also said, **"Cursed is whoever had anal sex with his wife."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.9, pp. 295-296. Yet we know that these Ahadith do not mean that the person who committed these things is an unbeliever. Imam Muwaffaq ud-Din Ibn Qudamah and his nephew, Imam Shams ud-Din Ibn Qudamah, may Allah be pleased with both of them,

both judges, state, "If such a one should commit anal sex with his wife, there is no judicial punishment enacted upon him, as the matter is dubious in regard to delivering a punishment, but he can be stipulated a punishment by the judge for doing the said impermissible act." *Al-Mughni*, vol.9, pp. 132-133. It is also narrated from the companion, Ibn `Abbas, that the Prophet Muhammad, peace and blessings of Allah be upon him, when asked about the expiation a man must make for having sexual intercourse with his wife during her monthly cycle, replied, **"Let him pay a dinar or a half of dinar."** Collected by Imam Abu Dawud in his *Sunan*, *Book of Marriage* under the chapter of the *Expiation for the One who had Sexual Intercourse with a Woman having Her Monthly Cycle,* and classified by him as authentic. One could hardly have apostated if they paid a dinar or half a dinar as expiation of the act. Muslim Orthodoxy understands that Ahadith mentioning a curse are a warning and show severe consequences, not that the person doing the act is an unbeliever.

d) The way that Muhammad ibn `Abdul Wahhab has quoted this evidence leaves one with the understanding that this means that the one who did the sacrificing has done major shirk. However, this is easily exposed as false by reading the words of Imam Ibn Taymiyyah in the main text that were quoted and the Hadith quoted as evidence for the prohibition (not the charge of major shirk) of sacrificing to other than Allah. As for the man entering the Fire, Allah has also mentioned believers entering the Fire due to certain sins that they did not repent for before death, but this does not prove that the one who committed this act was an unbeliever. The only way that one could understand the Hadith of the fly mentioned and the other three texts in the manner being claimed, is to already have the conviction that their argument is true. This is nothing but circular reasoning and proof-texting, and we ask Allah to guide us from that.

[346] *Majmu`a Fatawa*, vol.3, pp.394-395. The `Abdur-Rahman ibn Qasim edition has a slightly different wording but the meaning and sense put forward is the same as in the text of the author. As a general rule, in all citations of the two Imams, Taqi ud-Din Ibn Taymiyyah and Ibn ul-Qayyim, precedence is given to the manuscript quotations of Imams Sulaiman ibn `Abdul Wahhab and `Abdul `Aziz ibn Sulaimain (his son), Muhammad ibn Fairuz al-Hanbali, Dawud al-Khalidi and others due to their being closer to the sources and having all available manuscrips while being knowledgeable of textual variants. Whenever there is a difference between the Salafi and Orthodox citations of the texts of these two Imams, the vast majority of scholars (the aforementioned) and their citations are given precedence.

[347] Ar. *al-Iqna`*

[348] This is quoted by Muhammad ibn `Abdul Wahhab under #2 of his *Nullifiers of Islam* verbatim. His organisation quotes it verbatim and reproduces it without even researching the source of the words. *Majmu`at ut-Tawhid: Ar-Risalat uth-Thaminah: Fi Nawaqid il-Islam*, pp. 27-28

[349] Ar. gramm. *Waw ul-`Itf*. This is referring to another general failure in the creed of Muhammad ibn `Abdul Wahhab and his organisation. When the sentence was read by the Al-Muwahhidun group, they took the letter 'waw' - which in the Arabic language could mean or, and, with, while, along - then imposed a meaning on it outside its context. There is a difference between reading the expression the Imam made with each word 'or' and reading it with each word holding the meaning of 'and'. The meaning of this could have been realised by reading the whole ruling, consulting the entire text or referring to a book of theology written by the Hanbali judges. That such a textbook error was made by an organisation claiming to be the original Muslims is clear evidence given by the author that those bringing this new religion are neither scholars nor even real students of scholars.

[350] This statement is recorded from both Imams Taqi ud-Din Ibn Taymiyyah and Musa al-Hajjawi, may Allah be pleased with both of them. The use of the expression and its explanation was mainly popularised by Imam Musa al-Hajjawi in his work *Al-Iqna`* and its commentary, *Kashaf ul-Qina`* by Imam Mansur al-Buhuti, may Allah be pleased with him. More will be mentioned in depth about the statement in chapter eight, but for now we will leave it where the author has stopped, as the first thing he did was establish that the very way that the Muwahhidun or Salafiyyah organisation read texts is proof-texting and reading out of context of what was intended. This should not be surprising, as Muhammad ibn `Abdul Wahhab was not a scholar, by the testimony of any independent witnesses. Let this be a warning to other would be scholars who believe they can just read documents as they are and come to decisions.

[351] Ar. *du`aa* (DO-*AA*). This expression is carefully explained by Imam Ibn Manzur, "An example of the use of the word is like your statement to a man when he meets the enemy alone, saying, 'Make du`aa of the Muslims!' This statement means, 'Call and seek the aid of the Muslims!' Du`aa in this context signifies intercession while there is another du`aa that is worship. It is where He said, **Those you call on besides Allah are only slaves like yourself.** He then said after that, **Call them and let them answer you.** He was saying to call them when tragedies strike you, so they can answer you if they are gods as you claim. If you call them they will not answer, so you lie about them being gods. Abu Ishaq said of His Words, I answer the call of everyone who calls on Me. Surat ul-Baqarah (2), ayah 186. The meaning of du`aa in reference to Allah has three types:

1) His Tawhid, praise being given to Him, for example, when you say, 'Allah! There is no god but You', or when you say, 'Our Lord! You have all the praise'. When you make that statement you have already called on Him using the expression, 'Our Lord'. You have then praised Him and proclaimed His Tawhid. He has said, **And your Lord said, Call on Me so that I will answer You. As for those who are arrogant and will not come to My Worship**. This is also a type of du`aa.
2) This is for asking Allah for pardon, mercy and coming near Him by asking things like, 'Allah! Forgive us'.
3) Asking for earthly help and sustenance, for example, when you say, 'Allah! Sustain me with wealth and children'. All this is only called du`aa as the person is commencing and beginning it with the expression and vocative particle, 'O!' or 'Oh!' This is like your statement, 'Oh, Allah!' or 'Oh, Lord!' or 'Oh, Merciful!' *Lisan ul-`Arab*, vol.14, pp. 318-319. This explanation shows us that these things are all violations that will occur in the Lordship Allah, which in turn have an impact on every other aspect of Tawhid. If someone should commit this act of idolatry, they are outside the faith. The reader should note that there is no mention of a 'Tawhid of worship', rather there was only the mention of Allah being One, Unique, the Lord, Creator and Sustainer. The reason for this is that worship emanates from Allah being the Lord. No one commits idolatry and still 'possesses the Lordship of Allah'.
[352] Ar. *tawakkul* (TA-*WAK*-KUL). Imam Ibn Manzur defined the word as, "The one doing tawakkul on Allah knows that Allah is responsible for his sustenance and his affair, so he depends on Him Alone and does not trust anyone else." He said further, "So tawakkul is manifesting incapacity and dependence on anyone besides yourself." *Lisan ul-`Arab*, vol.11, pp. 878-880. This principle, therefore, shows acceptance and dependence on Allah as the Lord, Sustainer and Creator.
[353] Ar. *su'al* (SUE-*ELLE*)
[354] In this place, Muhammad ibn `Abdul Wahhab falls into a severe case of circular reasoning regarding the topic of calling/supplication (Ar. du`aa). In his work, *Al-Usul uth-Thalathah wa Adillatuha* (Ar.), pp. 10-11; *The Fundamentals of Islam Followed by: The Four Rules* (Eng.), pp. 20-21, he answers the question on the meaning of calling/supplication: "The proof of supplication being an act of worship is the words of Allah, **Your Lord said, 'Call on Me and I will answer you. Indeed those who are too arrogant to worship Me shall enter the Hell-Fire, despised'.** Surah Ghafir (40), ayah 60. Also the saying of the Prophet, peace and blessings of Allah be upon him, **'Supplication is the essence of worship'**, and in another narration, **'Supplication is the worship'**."

A careful examination of the two texts will show the inherent weakness in such argumentation. The reader is advised to return to the definition of du`aa in the notes above to refresh his or her memory and consider what is to be said next. The ayah and Hadith are actually being quoted out of context, so we would like to quote them in their full context for the reader. Nu`man ibn Bashir reported that he heard the Prophet, peace and blessings of Allah be upon him, saying, **"The supplication is the worship."** He then recited, **Your Lord said, 'Call on Me and I will answer you. Indeed those who are too arrogant to worship Me shall enter the Hell-Fire, despised'**. Surah Ghafir (40), ayah 60. Collected by Imam at-Tirmidhi in his *Al-Jami` us-Sunan*, *Chapters on the Commentary of the Qur'an* under the *Section on Surat ul-Mu'min*. Imam at-Tirmidhi said of it, "This Hadith is authentic but strange, as it is only known through this chain of transmission." We are able to understand two things from the Hadith in full context:

1) According to looking at the placement of the Hadith, it has nothing to do with the topic of all supplication being worship or all worship being supplication. This ayah and Hadith are quoted under the section on commentary.

2) The actual statement listed is most properly translated, **"The supplication is the worship (ad-Du`aa huw al-`Ibadah)."** The reason is that both forms are in the definite form. We can see that the Prophet, peace and blessings of Allah be upon him, is referring to the ayah, which is why he quoted it in reference to the Hadith. He did not say that every time you call someone this is worship, but rather he was indicating that the calling mentioned in *this ayah* was supplication. The reader can refer to the relevant chapter himself and see this is the case. If the reader was to take the position of Salafiyyah that all calling is supplication and all supplication worship (which is against the plain meaning of the Hadith and ayah with it and also Consensus), this will lead to absurdities when reading the Qur'an and Sunnah. Let us take a few examples. **Say, 'Unbelievers! I will not worship that which you worship'**. Surat ul-Kafirun (108), ayat 1-2. If we take this at face value, Allah is telling His Prophet, peace and blessings of Allah be upon him, to commit idolatry, as he is calling on the unbelievers, which is supplication and every supplication is worship. The first ayah even contains the Arabic particle ya' (lit. Eng. 'O' or 'Oh'), which is used to call people. Consider another ayah where Allah revealed, **Say, 'Jews! If you claim that you are the friends of Allah to the exclusion of the rest of humanity then hope for death if you are truthful'**. Surat ul-Jumu`ah (62), ayah 6. Again, using the logic of Muhammad ibn `Abdul Wahhab and his organisation, idolatry is being committed as one is calling on the people mentioned in the ayah. Even believers could be committing idolatry by reading the ayat, as not only are they calling on other than Allah, but the

people mentioned in the ayah directly are now dead. The reader is calling on other than Allah then also calling the dead who, according to the organisation, cannot hear anyway. Thus following Salafiyyah to its logical conclusion leads to horrible mistakes like these here.

3) Salafiyyah normally claims and prides itself on quoting 'only the most authentic Hadith', but this particular Hadith stated by Imam At-Tirmidhi, may Allah be pleased with him, is not fully accounted for, as it was only known through one chain of transmission. The fact that Salafiyyah, unable to find any stronger evidence on the topic, would then leap to using less than unimpeachable evidence should make the reader wonder how sincere this organisation is in its claims and to its own followers.

[355] These words are found in *Iqtida' us-Sirat il-Mustaqim Mustaqim Li-Mukhalafati Ashab il-Jahim*, vol.1, pp.194-195.

[356] These statements can be traced to *Ahkam Ahl idh-Dhimmah*, vol. 1, pp. 235-242. There are similar, although more general speech is used in *Miftah Dar is-Sa`adah wa Manshuri Wilayat il-`Ilmi wal-Iradah*, vol. 2, pp.516-520.

[357] Please go back to the *Prologue* and its' associated notes if review is required.

[358] Ar. *barakah* (BA-RA-KAH). The companion Ibn `Abbas, may Allah be pleased with him, said, "Barakah means increase and flourishing in every good." *Lisan ul-`Arab*, vol.10, pp. 477-478. This word is defined by Imam Ibn Manzur as, "When something flourishes and grows abundantly in its good." *Lisan ul-`Arab*, vol.10, pp. 477-478

[359] this is to make one counter-clockwise circuit around an object. This is done by the Muslims when they make tawaf around the Ka`bah in Al-Masjid ul-Haram, which is located in the city of Makkah.

[360] Those holding this position include the following:

**Imam Ahmad ibn Hamdan ibn Shabib ibn Hamdan Al-Harrani,** may Allah be pleased with him, said that, "It is disliked to make sacrifices and give charity at the grave." *Ar-Ri`ayat us-Sughra fil Fiqha `ala Madhhab il-Imam Ahmad ibn Muhammad ibn Hanbal*, pp. 148-149

**Imam Taqi ud-Din Ibn Taymiyyah**, may Allah have mercy on him, remarked, "The early generations and Imams agreed that whoever sent peace to the Prophet, peace and blessings of Allah be upon him, or other prophets or pious people, are not to touch the grave, or kiss it. They have further agreed that the grave is not to be faced for the purpose of tawaf, or kissed. Only the Black Stone is kissed and the Yemeni corner is faced in preparation for tawaf, but not kissed, and this is according to the correct position." *Al-Ikhtiyarat ul-Fiqhiyyah min Fatawa Shaikh il-Islam Ibn Taymiyyah*, pp. 91-92

**Imam Shams ud-Din Muhammad ibn Muflih**, may Allah be pleased with him, mentioned that it is disliked, "to embellish it with writing, whitewash it, adorn it and ornament it and what is like that for that is innovation. It is also disliked to build on it, as categorically stated by Imam Ahmad and all the Companions of his School, whether the building be with plaster of not. Both Imams Muhammad ibn `Abdullah as-Samuri and Majd ud-Din Ibn Taymiyyah mention that there is no harm if there is a dome or house or similar building at the site in his possession. This is due to the fact that permission has been granted to be buried in such a place." *Kitab ul-Furu`*, vol.1, pp.568-569

**Imam Abdul Hussain `Ali ibn Muhammad ibn `Abbas Al-Ba`li**, may Allah be pleased with him, said of the matter, "I would say that Ibrahim al-Harbi considered it praiseworthy to kiss the chamber of the grave of the Prophet, peace and blessings of Allah be upon him, and Allah knows best." *Al-Ikhtiyarat ul-Fiqhiyyah min Fatawa Shaikh il-Islam Ibn Taymiyyah*, pp. 91-92

**Imam Burhan ud-Din Ibn Muflih**, may Allah be pleased with him, said of this matter, "It is disliked to whitewash it, build and write on it, sit on it." *Al-Mubdi` Sharh ul-Muqni`*, vol.2, pp.273-274

**Imam Musa al-Hajjawi**, may Allah be pleased with him, said of the matter, "It is disliked to stay overnight at the grave, whitewash it, adorn it, kiss it, make tawaf around it, embellish it with the scent of incense, write messages and notes to it, cover it in cloth, seek healing from illness using its dust. This is disliked, as all this is from the innovated affairs."*Kashshaf ul-Qina` `An Matn il-Iqna`*, vol.1, pp. 610-611

**Imam Muhammad ibn Badr ud-Din Ibn Balban,** may Allah be pleased with him, made the following statement, "It is disliked to build a dome over the grave or other things, or adding dust or soil without need and leaning on it, staying there, speaking of worldly affairs while there, smiling and laughing while present, writing on it, sitting, making tawaf around the grave, burning incense for fragrance, kissing it, seeking healing or blessing by its dust. It is likewise disliked to put coverings over the graves of the prophets and pious people." *Mukhtasar ul-Ifadat fi Rub` il-`Ibadati wal-Adabi wa Ziyadatun*, pp.193-194

**Imam Mar`ii ibn Yusuf al-Karmi**, may Allah be pleased with him, ruled, "It is disliked to raise the grave above a handspan, use incense to scent it, kiss it, make tawaf around it, lean on it, stay over night on site and laugh while there." *Nail ul-Ma'arib bi-Sharhi Dalil it-Talib Li-Nail il-Matalib*, pp. 104-105

**Imam Mansur al-Buhuti**, may Allah be pleased with him, said of this matter, "It is disliked to stay overnight at the grave, whitewash it, adorn it, kiss it, make tawaf around it, embellish it with the scent of incense, write messages and notes to it, cover

it in cloth, seek healing from illness using its dust. This is disliked, as all this is from the innovated affairs." *Kashshaf ul-Qina` `An Matn il-Iqna`*, vol.1, pp. 610-611

**Imam `Abdul Qadir at-Taghlabi**, may Allah be pleased with him, said, "It is disliked to decorate the grave, whitewash it, embellish it with the smell of incense, kiss it, make tawaf around it, lean against it and stay the night there. It is also likewise disliked to laugh there, write notes and entreaties to it, drape it in thick cloth, speak about worldly matters, write on it, sit on it, and build and sit on it." *Nail ul-Ma'arib bi-Sharhi Dalil it-Talib Li-Nail il-Matalib*, pp. 104-105

[361] This position has been adopted by some of the great luminaries of this Ummah, some of them being the following:

**Imam Abul Wafa' Ibn `Aqil**, may Allah be pleased with him, was quoted as saying, "It is not permissible to shorten the prayers when visiting these places, as he has been forbidden from visiting them. The Prophet, peace and blessings of Allah be upon him, said, '**You should not set out on a journey except to three masjids**', and this Hadith is agreed upon by Imams al-Bukhari and Muslim." *Al-Mughni wash-Sharh ul-Kabir*, vol.2, pp.104-105

**Imam Taqi ud-Din Ibn Taymiyyah**, may Allah have mercy on him, said in one of his statements, "The touching of the grave, praying at it, intending to journey to one to supplicate there believing that it is better than supplication at another place, vowing to go there and other things like this are not from the religion of the Muslims. On the contrary, it is from the evil and profane innovations that are a branch of shirk. Allah knows best and is most wise in the affair." *Majmu`a Fatawa*, vol.24, pp. 230-231

**Imam Ibn ul-Qayyim**, may Allah have mercy on him, when he said, "Prayer has not been legislated to be done at the graves or towards them, as it is a pathway to taking them as masjids. The Messenger of Allah, peace and blessings of Allah be upon him, has cursed the one who commits such acts." *I`laam ul-Muwaqqi`in `an Rabbil `Alamin*, vol.4, pp. 200-201

[362] The rejection of barakah always leads to disrespecting something of the religion. An example of this is kissing the Qur'an. Imam Taqi ud-Din Ibn Taymiyyah, may Allah have mercy on him, made it clear that kissing the Qur'an was valid. Please see *al-Fatawa al-Kubra*, vol.1, pp. 206-207; *Majmu`a Fatawa*, vol.1, pp. 209-210. Members of Salafiyyah will often show great umbrage upon seeing Muslims doing this, not knowing that it was the practice of Companions like `Ikrimah ibn Abi Jahl, may Allah be pleased with him, who Imam Ibn Taymiyyah mentioned in his books quoted above.

[363] Ar. *Al-Furu`*

[364] please see notes #'s 282-283 where these quotes are given in their context from the respective authors.

[365] Imam Ibn Mandhur, may Allah have mercy on him, said the following, "Madhhab means the position that is held, the conviction or belief adhered to by someone. So someone could say, 'So and so has this position,' meaning that this is the madhhab that he judges by or his conviction or belief." *Lisan ul-`Arab*, vol.1, pp. 458-459

[366] The author, may Allah be pleased with him, will use this refrain repeatedly throughout the book, mainly to emphasis the point that the doctrine of his younger brother has no previous precedent.

[367] Surat un-Nahl (16), ayah 106

[368] Surat us-Saffat (37), ayat 35-36

[369] Surat ul-An`am (6), ayah 19

[370] Surat ul-Anfal (8), ayah 32

[371] Surah Sad (38), ayah 5

[372] The author, Imam Sulaiman ibn `Abdul Wahhab, is making reference to the fact that when Muhammad ibn `Abdul Wahhab attempts to use an ayah against an opponent, it actually becomes an evidence against him instead, as the 'evidence' when understood in its proper context negates such an understanding. The fact that the person doing this cannot see it is the most tragic.

[373] Imam Ahmad ibn Hanbal, may Allah be pleased with him, says of them, "They have exited from the religion, opposed the religion, pulled away from Islam, isolated themselves from the Collective, gone astray from the Path and the Guidance, rebelled against the authority, unsheathed the sword against the Ummah, made their blood and wealth permissible for spilling and seizure, showed enmity to whoever opposed except the one who believed as they do and upheld their beliefs and opinions, and established their astray ideas. They are insulters of the companion of Muhammad, peace and blessings of Allah be upon him, and his close relatives, they oppose them and disavow themselves of them, level charges of kufr and high treason against them. The Khawarij believe their opposition to the laws of the Revealed Law to be Islam, they do not believe in Punishment in the Grave, the Hawd, the Intercession or anyone exiting the Fire from the believers who had entered it for a period of time. They say that whoever came with a lie or sin, major or minor, and did not repent of it before death, is in the Fire for all eternity. They have the same beliefs as the Bakriyyah regarding measured wealth, as well as having among them the Qadariyyah, the Jahmiyyah, the Murji'ah and the Rafidah. They do not accept the Collective, but actually oppose them and their Imam, delay the prayer from its time, fast before sighting the crescent moon, break fast for `Eid before sighting the crescent moon, contract mar-

riage without a guardian or ruler to give permission for the girl, contract temporary marriage, commit some forms of riba regarding the dirhem. They do not accept prayer in khuffs or wiping over them, the authority of the ruler over them, the khilafah being seated in Quraish, along with many other things with which they are in opposition to Islam and its people. It is sufficient that the people of astrayness be described that their opinion, madhhab and religion are not from Islam at all." The Imam clarified further, "The Khawarij have many names. They are called Hururiyyah from the people of Harura, while the Azariqah are from the people of Nafi` ibn al-Azraq. They have some of the most filthy beliefs, positions far from Islam and the Sunnah. The Najdiyyah started with their leader, Najdah ibn `Amir al-Haruri. The Ibadiyyah started with their leader, `Abdullah ibn Ibad. The Suffriyyah started with their leader, Dawud ibn An-Nu`man, while the Khawarij also have the Muhallabiyyah, Harithiyyah and Kharramiyyah. All these are Khawarij, rebellious sinners who oppose the Sunnah and have exited the religion. They speak of the Arabs and free men as having the same ruling, and they do not believe that the Arabs have neither right nor rank, and they do not love them but hate them. They show deep hatred, envy and enmity towards them in their hearts. This is an evil statement innovated by a man from the people of Iraq. He was followed by a small group of people and the curse was upon him." *Tabaqat ul-Hanabilah*, vol.1, pp. 35-36

[374] Collected by Imam Muhammad ibn Isma`il al-Bukhari in his text, *Al-Jami` us-Sahih, Book of Obliging the Apostates and Hinderers to Repent and Fighting Them*, under the chapter of *Fighting the Khawarij and Rejectors After Establishing the Proof Against Them and His Words, It is Not For Allah to Have a People Led Astray When He has Guided Them Until He has made Clear to Them What They Should Take Heed About,* and classed by him as authentic.

[375] The whole extract is narrated by Abu Umamah al-Bahili, may Allah be pleased with him, from the Prophet, peace and blessings of Allah be upon him, and runs in the following manner: "They are the worst of creation to have been killed under the sky. They shall murder the best of people. They are the dogs of the people of the Fire. These people had begun as Muslims, but then became unbelievers." Abu Ghalib said, "Abu Umamah, is this something that you are saying?" He answered, "No, but on the contrary, I heard it from the Messenger of Allah, peace and blessings of Allah be upon him." Collected by Imam Ibn Majah in his *Sunan, Book of Commentary*, under the chapter *Making Mention of the Khawarij,* and classed by him as authentic.

There are also similar Ahadith to this, lending the understanding that some held of the Khawarij being apostates in a general sense rather than every person.

[376] Imam Muhammad ibn Isma`il Al-Bukhari in his *Al-Jami` us-Sahih, Book of Tawhid*, under the chapter of *The Word of Allah the Exalted, The Angels and the Spirit Ascend to Him, and the statement of the Majestic One, The Good Word Ascends to Him,* and classed by him as authentic.

[377] Collected by Imam Ibn Majah in his *Sunan, Book of Commentary*, under the chapter *Making Mention of the Khawarij,* and classed by him as authentic.

[378] Collected by Imam Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Zakah*, under the chapter of *Incitement to Fighting the Khawarij,* and classified by him as authentic.

[379] All these events were discussed in detail by Imam Ibn Kathir in his work entitled, *Al-Bidayah wan-Nihayah*, vol.7, pp.278-324.

[380] *Majmu` at ul-Fatawa*, vol.7, pp. 137-139

[381] ibid, vol.3, pp.173-174

[382] Ar. *Ghaliyah* (*GHAA*-LI-YAH) (pl.*Ghulah*). Their definition is given by Shaikh ul-Islam in the main body of the work in this chapter, and his sources will be cited, if Allah wills.

[383] Ar. *Ahl ur-Riddah* (AHL *UR*-RID-*DAH*). These people will be defined by Shaikh ul-Islam in the main body of the work in this chapter, and his sources will be cited, if Allah wills.

[384] Ar. *zindiq* (ZEN-*DEEQ*), pl. *zanadaqah* (ZA-*NAA*-DA-QAH). Shaikh ul-Islam Muwaffaq ud-Din Ibn Qudamah, may Allah be pleased with him, remarked, "The zindiq is just like the murtadd according to that which we mentioned. The zindiq is the one that manifests Islam and seeks to hide kufr, and this is the munafiq. In the time of the Prophet, peace and blessings of Allah be upon him, these people were given the title munafiq. Today, the one with this description is called a zindiq. Imam Ahmad ibn Hanbal stated that the wealth of the zindiq is to go to the Treasury." *Al-Mughni*, vol.7, pp. 171-172

[385] This incident is reported in truncated form by Imams Abul Hasan al-Ash`ari in *Maqalat ul-Islamiyyin wa Ikhtilaf il-Musallin*, pp. 14-16 and Taqi ud-Din Ibn Taymiyyah in *Majmu` at ul-Fatawa*, vol.35, pp. 184-186.

[386] He is Hamd ibn Muhammad ibn Ibrahim (317-388 AH (AD 929-998), a luminary hailing from the district of Khattab in Qabul, Afghanistan. He demonstrated a zeal for Hadith in adolescence, and delved headlong into the topic. He did not cease his endeavours until he was a memoriser of more than 100,000 Ahadith and a great commentator. Students of the Imam include greats such as Al-Hakim an-Naisaburi, Abu Hamid al-Asfarayani, Abu Dharr al-Harawi and others.

[387] Ar. *Ahl ur-Riddah* (AHL *UR*-RID-*DAH*). This holds the same meaning as zindiq. Please see footnote #141 for further details.

[388] Ar. *Ahl ul-Baghi* (AHL *UL*-BA-*GHEE*). Imam Mar`ii ibn Yusuf al-Karmi, may Allah be pleased with him, defined it as, "A group of people who have gone against the authority of the Imam due to an interpretation while they also possess power and strength." *Dalil ut-Talib Li-Nail il-Matalib*, pp. 365-366

[389] The reason being that the definition given by the Imam just a moment ago cites the fact that they are going against the Imam's authority and breaking off, but in this case when they are intermingled they take the ruling of the general state of the group. More of this will be said later, insha'allah.

[390] Surat ut-Tawbah (9), ayah 103

[391] Surat ul-Ma'idah (5), ayah 6

[392] Surat ul-Baqarah (2), ayah 183

[393] Surat ul-Isra' (17), ayah 79

[394] Surat ul-Ahzab (33), ayah 50

[395] Surat ul-Isra' (78), ayah 78

[396] Surat un-Nahl (16), ayah 98

[397] Surat un-Nisa' (4), ayah 102

[398] Surat ut-Talaq (65), ayah 1

[399] Surah Yunus (10), ayah 94

[400] *Sahih Muslim bi-Sharh in-Nawawi*, vol.1, pp. 202-206

[401] He is Imam Abul `Abbas Ahmad ibn `Umar al-Qurtubi (656 AH (AD 1258). Judge, a scholar of fiqh and rectifier of good, this Maliki genius was bred and taught in Alexandrian in Egypt, but he did not stop in just his homeland. He made his way to Morocco and numerous other locations, and learned from some of the greatest scholars of his time, including Qadis in Fes, Talmasan and other domiciles. Allah has favoured us that Shaikh ul-Islam made reference to him.

[402] Ar. *Al-Mufhim Li-Ma Ashkala Min Talkhisi Kitabi Muslim*

[403] Please see *Al-Mufhim Li-Ma Ashkala Min Talkhisi Kitabi Muslim*, vol.1, pp. 67-68

[404] Surat un-Nisa' (4), ayah 115

[405] Imam Ahmad ibn Hanbal, may Allah be pleased with him, says of the Qadariy-yah, "They claim to possess ability, will and power in that they control for themselves good, evil, harm, help, obedience and disobedience, guidance and astrayness. They hold that the slaves act from the beginning without any precedent from Allah, Mighty and Majestic, or in His Knowledge. Their belief matches that of the Fireworshippers and Christians, and it is the very basis of Apostasy." *Tabaqat ul-Hanabilah*, vol.1, pp. 34-35

[406] The Prophet Muhammad, peace and blessings of Allah be upon him, said of them, **"Every Ummah has its' Fire Worshippers, its' Dualists. The Fire Worshippers and Dualists of my Ummah are those who state that there is no Decree. If such people are ill, do not visit them. If they die, do not go to their funeral."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.5, pp. 126-127 and classed by him as authentic. The Messenger of Allah, peace and blessings of Allah be upon him, also warned, **"Do not sit with the people who deny decree and do not pray over them or greet them."** Collected by Imam Ahmad in his *Musnad*, vol.1, pp.251-252 and classed as authentic.

[407] Surat ul-A`raf (7), ayah 16

[408] Surat ul-An`am (6), ayah 148

[409] When speaking of the Mu`tazilah, Imam Ahmad ibn Hanbal, may Allah be pleased with him, warned, "They use similar statements to the Qadariyyah and judge by their standards. They also deny the Punishment of the Grave, Intercession, the Hawd, and do not believe in praying behind the common Muslims or Jumu`ah with them unless they have the same evil desires. They even claim that the actions of the slaves are not in the preserved tablet." *Tabaqat ul-Hanabilah*, vol.1, pp. 34-35

[410] The Messenger of Allah, peace and blessings of Allah be upon him, said, **"There are two groups from my Ummah that have no portion of Islam. They are the Murji'ah and the Qadariyyah."** Collected by Imam At-Tirmidhi in his *Jami` us-Sunan*, *Book of Qadr*, under the chapter of *What was Mentioned Regarding the Qadariyyah* and classed by him as authentic.

[411] The Murji'ah are said by Imam Ahmad ibn Hanbal, may Allah be pleased with him, to be, "People who claim that faith is words without action, that faith is words and that actions are laws, and that faith is merely alone by itself. The people, according to them, do not have different ranks in their faith. They say that the angels and prophets have one faith, which is equal, that faith does not increase or decrease, that there is no exception in it and that whoever believes with his tongue and does not act is a true believer. This is the statement of the Murji'ah. It is one of the worst things that could be said, and the most astray and far from guidance." *Tabaqat ul-Hanabilah*, vol.1, pp. 34-35

[412] Imam Ahmad ibn Hanbal, may Allah be pleased with him, described them as, "The enemies of Allah and they claim that the Qur'an is created, that Allah did not speak to Musa, that Allah does not speak and He is not spoken to, nor will He speak, and some of the most ugly and despicable things that could be recorded from someone have been reported from them. They are unbelievers, apostates, enemies of Allah." *Tabaqat ul-Hanabilah*, vol.1, pp. 34-35

[413] This is another word for the Shi`ah cult. Among the Shi`ah are groups such as Twelver (and within them Akhbari and Usuli), Isma`ili (also known as Seveners or Saba`iyyah), but when discussing them collectively, they are known as Rafidah (or in the plural form, Rawafid). Imam Ahmad ibn Hanbal, may Allah be pleased with him, said of them, "The Rafidah are those who disavow and renounce the Companions of Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, and they also curse and consider as low the Companions, along with labelling as unbelievers the four Imams among them, namely `Ali, `Ammar, Al-Miqdad, Salman, and the Rafidah have nothing to do with Islam at all. The Mansuriyyah are a group of Rafidah, but are more wretched and filthy than the others, as they say that whoever should kill 40 people who contradict their belief shall enter the Paradise. They terrorise the people, consider the wealth of them permissible to be seized. They further state that Jibril, peace be upon him, made a mistake when he came to the Messenger of Allah, peace and blessings of Allah be upon him, with the message. Such a thing is clear kufr, and there is no way of faith in holding this matter. We seek refuge in Allah from this matter. There is among them the sect of the Sabiyy'ah, which is closer to those who oppose the four Imams mentioned before. They deny the description and they say that `Ali is in the clouds and will be sent before the Day of Resurrection, and this is clear lying, slander and open falsehood. The Zaidiyyah are another group with them and they disavow `Uthman, Talhah, az-Zubair and `A'ishah, believing that they must fight against any of those who resisted and went against the children of `Ali, whether they are righteous or sinful, even if they are victorious or overcome. The Khashabiyyah say the same thing as the Zaidiyyah, but they claim that they love the Family and Household of Muhammad, peace and blessings of Allah be upon him, while they lie, for they hate the Family and Household of Muhammad, peace and blessings of Allah be upon him, more than any of the people. The only partisans and lovers of the Family and Household of Muhammad, peace and blessings of Allah be upon him, are the pious, and these are Muslim Orthodoxy, whoever they are and wherever they may be located. They are those who love the Family and Household of Muhammad, peace and blessings of Allah be upon him, and all the Companions of Muhammad, peace and blessings of Allah be upon him. Those who love them do not mention the Companions with any evil, flaws, hatred or sinful words. Whoever should mention the Companions of Muhammad, peace and blessings of Allah be upon him, with evil or hatred towards them, or disavows any of them, curses them, refuses the oath of allegiance that they gave, such a one is nothing but a member of the Rafidah, filthy and he makes others filthy. The Rafidah label Muslim Orthodoxy as insulters of the Family and Household, yet they lie. They are the ones who deserve this title

due to their insult of the Companions of the Messenger, peace and blessings of Allah be upon him, by cursing and insult. They speak of the Companions in other than the truth, attribute to them things that are not true and say they are guilty of kufr and oppression. This is making a lie towards Allah, Mighty and Majestic, and making light of the right of the Messenger, peace and blessings of Allah be upon him, and the people doing this have more reason to be faulted and shown wrath than the Companions." *Tabaqat ul-Hanabilah*, vol.1, pp. 35-37

[414] This is an extract from the full Hadith, which runs with Mu`awiyah ibn Abi Sufyan, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, mentioned, **"Indeed, the people before you from the People of the Book split into 72 sects. This Ummah will split into 73 sects, all in the Fire except one, and it is the Collective."** Collected by Imam Abu Dawud in his *Sunan*, *Book of the Sunnah* under the chapter of *Explanation of the Sunnah,* and classed by him as authentic.

[415] Even with their rank and knowledge, the author is showing some of the wisdom with which the scholars of Muslim Orthodoxy are famed. He stated, "most of what has been reported from Ibn Taymiyyah and Ibn ul-Qayyim," as firstly neither they nor books are the depended upon position in the school of Imam Ahmad ibn Hanbal in theology or creed, and this can be found by examining the texts on the subject. Secondly, they do have some points in theology and fiqh, which are divergent, so cannot be taken and depended upon. It is for this reason that the author mentioned most of their reported statements and not all.

[416] *Majmu`at ul-Fatawa min Shaikh il-Islam Ibn Taymiyyah*

[417] Please see *Majmu`a Fatawa: Kitab ul-Iman*, vol.7, pp.311-312

[418] *Majmu`at ul-Fatawa: Kitab ul-Iman*, vol.7, pp. 138-139

[419] *At-Turuq ul-Hukmiyyah fi Siyasat ish-Shar`iyyah*, vol.1, pp. 464-465

[420] Imam Taqi ud-Din Ibn Taymiyyah also emphasised, "It is necessary that he exercise caution in the matter with them and this has been the case with the Ummah in the times of old and today. There are those among the laymen of the Ummah that are mistaken or sinners. These people are to have the judgements of Islam held over them as they are with others besides them from the Muslims. This position is held – along with the knowledge – that many of the people of innovation are munafiqun that have committed major kufr. They are unbelievers who belong in the bottom of the Fire. Most of what is found in the Rafidah and Jahmiyyah and others besides them are apostates and hypocrites. On the contrary, the source of these innovations are from the apostate hypocrites which the origin of their kufr comes from the Sabians and idol worshippers. Those Sabians and idol worshippers are unbelievers inside. Whoever knows their state then he is also an unbeliever on the outward as well. The

basis for the astray nature of these people is that they have fled and turned away from what the Messenger came with of the Book and the Wisdom and this same person is seeking the guidance in other than that which the Messenger brought. Whoever has this as his understanding – after the message has been delivered – this one is an unbeliever without any doubt in the matter. This is similar to the example of the one who believes that the message of Prophecy is in general and not specific just as is said by some of the philosophers and those who exaggerate in speculative theologian or tasawwuf. The same ruling holds for the one who believes that the Prophet is a Messenger of some of humanity and not to others. This is said by many of the Jews and Christians. These words need to be further understood from two major points:
Firstly, Knowledge, faith and guidance in what the Messenger of Allah came with and that the opposite of that is kufr without any doubt. Denial of the Attributes of Allah is kufr. If someone denies that Allah will be seen in the Hereafter or that He is above the Throne, or that the Qur'an is His Speech, that He spoke to Musa, or that He made Ibrahim His Close Friend, then this is kufr. The same ruling of kufr holds for any other belief held that is similar to that. This is the understanding of the words of the Imams of Muslim Orthodoxy.

Secondly, General Takfir is like the General Warning. It is necessary to make the statement according to its' general principles and statements. As for judging the individual person to be an unbeliever or declaring that he belongs to the Fire, this is conditioned on the specific evidence. The judgement in the matter is accorded to the person based upon establishing the conditions for the judgement to be given and lifting the impediments of takfir. When discussing this subject, it is crucial to know that we have been commanded in the Revealed Law to establish the judicial punishment on an individual in this life. This is whether that judgement is by execution, flogging or whatever is besides that; but it is the case that in the Hereafter that person will not be punished. Look at the example of fighting those people who rebelled against legitimate governance due to some interpretation while they do certainly remain upon right guidance. Look at the example of establishing the judicial punishment on the one who rpeanted sincerely after being taken into custody. If we establish the judicial punishment on him along with the fact that he repented, this is just like what happened when the Messenger of Allah, peace and blessings of Allah be upon him, established it on Ma`iz ibn Malik and the woman of Al-Ghamidi. After establishing the judicial punishment, he said, **'The woman has just repented. If her repentance was weighed and divided up among someone, he would have been forgiven on account of it.'** This same principle holds for establishing the judicial punishment on the one

who drank alcohol, interpreting in that regard, with the knowledge that he remains as a Muslim. This case is the opposite for the one who had no interpretation. Let it be remembered that some of the Companions took intoxicants while interpreting." *Majmu`a Fatawa*, vol.12, pp. 497-498

[421] *Madarij us-Salikin Baina Manazil is-Sa'irin Iyyaka Na`budu wa Iyyaka Nasta`in*

[422] *Madarij us-Salikin Baina Manazil is-Sa'irin Iyyaka Na`budu wa Iyyaka Nasta`in*, vol.1, pp. 68-70

[423] *An-Nuniyyah*, vol.2, pp. 401-402

[424] *Madarij us-Salikin Baina Manazil is-Sa'irin Iyyaka Na`budu wa Iyyaka Nasta`in*, vol.1, pp. 68-70

[425] Collected by Imam Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih*, *Book of Holding onto the Sunnah* under the chapter of *You Will Assuredly Follow those who Came before You,* and classed by him as authentic.

[426] This was later popularised in English by Fred Hoyle in AD 1948. It still possesses dogged followers to this day – these same followers who may not realise how much of an ancient plagiarism they have committed. The only difference is that they have hidden themselves behind the veil of "science".

[427] Ar. *mikhnath* (MIKH-*NAATH*) sing., *makhanith* (MA-*KHA*-NEETH). In English this has no renderable equivalent. This expression is usually used for the hermaphrodites who possess more feminine traits, but are able to act as sex slaves to both sexes. This group was and is often exploited sexually, as they are neither prostitutes (in which they are paid) nor secure in being marketed by a third party (like in the instance of sex slaves). The end result is that the people in this category are completely exploited without any refuge or relief. Imam Taqi ud-Din Ibn Taymiyyah uses this rhetorical flourish with purposeful intent to drive the point home in the reader's mind that the people who delve into these matters belong to neither believers nor unbelievers, as they have nothing but suspicions, so they are whores to both.

[428] *Majmu`at ul-Fatawa*, vol.12, pp. 19-21

[429] He is Abu Ja`far `Abdullah Al-Ma'mun billahi ibn Harun (AD 786-833), reigned (AD 813-833). One of the leaders of the believers and the fifth ruler of the Abbasid Empire, he popularised and desiminated the works of the Mu`tazilah widely in Baghdad and beyond but did not live to see the full consequences of the matter. Famed for his generosity and bravery on the battlefield, he contributed widely to the arts and also religious institutions.

[430] He is Abu Ishaq `Abbas Al-Mu`tasim billahi ibn Harun (AD 794-842), reigned (AD 833-842). Leader of the believers and the sixth ruler of the Abbasid Empire, he continued his brother's policy militarily, but also the religious policies that favoured

the Mu`tazilah. Although gentle, good natured and hard-working, he was on the wrong side of the battle between the Mu`tazilah cult in the minority and Muslim Orthodoxy in the majority from the scholars to the laity.

[431] He is Al-Wathiq billahi ibn Mu`tasim d. (AD 847), reigned 227-232(AD 842-847). Leader of the believers and the seventh ruler of the Abbasid Empire, he began to slow the process of persecution suffered by the Orthodox Muslims under the Mu`tazilah cult, but did not bring it to a halt completely. His reign was plagued with rebellions, intrigue and the continuing problems with persecution of Muslim Orthodoxy.

[432] d. 231 (AD 846). Scholar of many disciplines and one of the dear martyrs of Muslim Orthodoxy, his execution was ordered by the khalifah Al-Wathiq billahi due to his refusal to affirm the Mu`tazilah creed. Although tortured relentlessly unto death, he did not relent, and feared none but Allah. He was a scholar of Hadith and commentary, and counted as his teachers such luminaries as Imams Sufyan ibn `Uyainah, Malik ibn Anas and others.

[433] Surat ul-An`am (6), ayah 159

[434] Surat ul-Baqarah (2), 286

[435] Collected by Imam Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter of the *Explanation that Allah Passes Over the Inner Thoughts and Notions that Appear to the Heart as Long as there is No Purposeful Intent and the Explanation that He, Glorified and Exalted, does not Hold One Responsible Except for What They Are Able and the Ruling on Whoever Intended Good and Evil,* and classed by him as authentic.

[436] Surat ul-Ahzab (33), ayah 5

[437] Collected by Imam Ibn Majah in his *Sunan*, *Book of Divorce* under the chapter of *The Divorce of the One who was Forced and the One who Forgot,* and classed by him as authentic.

[438] *Majmu`at ul-Fatawa*, vol.7, pp. 417-418

[439] This is indeed the case with all Khawarij, including those today who masquerade under the title Salafiyyah

[440] *Majmu`a Fatawa*, vol.19, pp. 72-75, Ibn Qasim 1995 ed

[441] *Majmu`a Fatawa*, vol.19, pp. 74-75, Ibn Qasim 1995 ed

[442] Surat ul-Baqarah (2), ayah 16

[443] Surat ul-A`raf (7), ayah 169

[444] This Hadith is collected by Imam Abu `Isa at-Tirmidhi in his *Jami` us-Sunan*, *Chapters of Commentary on the Qur'an*, under the chapter of *What is Mentioned in the One who explained the Qur'an with his Own Opinion,* and classified by him as authentic.

[445] *Majmu`a Fatawa*, vol.7, pp. 288-289, Ibn Qasim 1995 ed

[446] This statement should be remembered with the following grammar point in mind: Imam Taqi ud-Din Ibn Taymiyyah is referring to individual members within the Ummah, as he used the third person masculine and not the third person feminine (which would refer to the Ummah as it is feminine word). Let the reader beware of misreading the statements of the Imam just as Salafiyyah does when they claim they adore him.

[447] Surat us-Saffat (37), ayah 12

[448] The difference of opinion between the two Imams is connected with the fact that there is more than one way to recite the ayah in question. So when the ayah was recited differently Qadi Shuraih disagreed with it but the other scholar upheld the other canonical reading.

[449] *Majmu` a Fatawa*, vol.3, pp. 229-231, Ibn Qasim 1995 ed

[450] Surat un-Nisa' (4), ayah 10

[451] Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Tawhid*, under the chapter of *They Seek to Replace the Speech of Allah*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Tawbah*, under the chapter of the *Mercy of Allah Takes Precedence over His Wrath*, and classed by both of them as authentic.

[452] *Majmu` a Fatawa*, vol.3, pp. 229-231, Ibn Qasim 1995 ed

[453] *Majmu` a Fatawa*, vol.35, pp. 103-104

[454] *Majmu` a Fatawa*, vol.1, pp. 106-107

[455] The author has quoted this statement directly from Imam ash-Shafi`ii, as cited in *Lum` at ul-I`tiqad* by Imam Muwaffaq ud-Din Ibn Qudamah, pp. 5-6

[456] *Madarij us-Salikin Baina Manazil is-Sa'irin Iyyaka Na`budu wa Iyyaka Nasta`in*, vol.1, pp. 287-290

[457] Surat un-Nisa' (4), ayah 93

[458] Surat un-Nisa' (4), ayah 10

[459] Surat un-Nisa' (4), ayah 14

[460] Surat un-Nisa', ayat 29-30

[461] The Ahadith on this subject include the following: The Prophet, peace and blessings of Allah be upon him, cursed ten actions with regard to intoxicants: the one who pressed it, the one who sought to have it pressed, the one who consumed it, the one who carried it, the one who had it carried, the one taking sustenance from it, the seller, the buyer, the one who takes profit from it, the buyer and the one who it is purchased for by someone. Collected by Imam at-Tirmidhi in his *Jami` us-Sunan, Book of Transactions*, under the chapter of the *Prohibition of Obtaining Intoxicants to Make Vinegar from it*, and classed by him as authentic. There is also the statement of the Prophet, peace and blessings of Allah be upon him, **"The one addicted to in-**

**toxicants is like the idol worshipper."** Collected by Imam Ibn Majah in his *Jami` us-Sunan, Book of Drinks* under the chapter of the *One Addicted to Intoxicants,* and classed by him as authentic. He, peace and blessings of Allah be upon him, also said, **"The one who gives charity and reminds others of what he has done, the disobedient to his parents, the one addicted to intoxicants, none of these shall enter the Paradise."** Collected by Imam Ahmad in his *Musnad*, vol.10, pp. 88-89, and classed by him as authentic. It is easy to see why the Salafi cult and other organisations would read general statements like these and others, and go astray regarding how the laymen of the Ummah are viewed. Once they have looked at these documents and failed to cross reference with the other texts and check the understanding, it is only natural that they will fall into this tribulation and lead themselves and others astray.

[462] This is based on a Hadith where the Prophet, peace and blessings of Allah be upon him, said, **"One of the worst of the major sins is being disobedient to one's parents."** Collected by Imam Ahmad ibn Hanbal in his Musnad, vol.6, pp. 443-444, and classed by him as authentic.

[463] The Prophet, peace and blessings of Allah be upon him, said, **"Allah has cursed whoever changed the boundaries of the land, sacrificed to other than Allah, cursed his parents, gave authority to other than those to whom it belongs, whoever diverted a blind man from the road or placed a stumbling block, the one who had sexual intercourse with an animal, whoever committed an action from the people of Lut,"** then he repeated this three times. This is collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.3, pp. 281-283

[464] ibid.

[465] This is based upon the statement of the Messenger of Allah, peace and blessings of Allah be upon him, **"Allah has cursed the thief who stole a white egg then had his hand cut. He then stole a rope and had a hand cut."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.7, pp. 240-241, and classed by him as authentic.

[466] It is based on the Prophet, peace and blessings of Allah be upon him, when he said, **"Allah has cursed the one who takes usury, the one who had it taken, the witnesses of it and the one who recorded it."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.1, pp. 532-533, and classed by him as authentic.

[467] The Prophet, peace and blessings of Allah be upon him, stated, **"Whoever had wealth and did not give its right in charity, Allah shall bring it to him on the day of Resurrection and have it heated over him in the Fire."** Collected by Imam Abu Dawud in his *Sunan, Book of Charity* under the chapter of the *Rights of Wealth,* and classed by him as authentic.

[468] This threat is based on a Hadith of the Prophet, peace and blessings of Allah be upon him, **"The city of Madinah is sacred from here to here. Its trees are not to be cut or are innovations to be tolerated in its boundaries. Whoever should bring about some such innovation, the curse of Allah, the angels and all humanity is upon him."** Collected by Imam Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of the Virtues of Madinah*, under the chapter of *the Sanctity of Madinah,* and classed as authentic.

The Prophet, peace and blessings of Allah be upon him, also said, **"Allah has cursed whoever cursed his parents, sacrificed to other than Allah, changed the boundaries of the land, gives shelter to the innovator."** Collected by Imam Muslim ibn Al-Hajj in his *Al-Jami` us-Sahih, Book of Sacrifices*, under the chapter of the *Impermissibility of Sacrificing to other than Allah, and the Cursing of the One who does it,* and classed by him as authentic.

[469] *Majmu`a Fatawa*, vol.23, pp. 345-350

[470] Surat ul-Ahzab (33), ayah 58

[471] Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.16, pp. 293-294, and classed by him as authentic.

[472] Please see *As-Sirat un-Nabawiyyah*, vol.4, pp. 227-228

[473] Please see *Tartib ul-Madarik*, vol.1, pp. 208-210

[474] Surah Ali `Imran (3), ayah 167

[475] Surah Yusuf (12), ayah 106

[476] Surat ul-Ma'idah (5), ayah 44

[477] *Madarij us-Salikin Baina Manazil is-Sa'irin Iyyaka Na`budu wa Iyyaka Nasta`in*, vol.1, pp. 239-241; 283-284

[478] Surah Ali `Imran (3), ayah 167

[479] *Majmu`a Fatawa*, vol.7, pp. 303-306

[480] *Majmu`a Fatawa*, vol.7, pp. 349-350

[481] Ar. *Kitab ul-Iman*

[482] Surat ul-Baqarah (2), ayah 8

[483] *Majmu`a Fatawa: Kitab ul-Iman il-Kabir*, vol.7, pp. 210-213; this work has also been independently printed under the title, *Kitab ul-Iman*, pp. 183-186.

[484] ibid.

[485] Surat ul-Hujurat (49), ayah 14

[486] Surat ul-Munafiqun (63), ayat 1-2

[487] Surat ut-Tawbah (9), ayah 56

[488] This is from the Speech of Allah, where He said, **The hypocrites are in the bottom of the Great Fire.** Surat un-Nisa' (4), ayah 145

[489] Collected by Imam Malik ibn Anas in his *Muwatta'*, pp. 130-131, and classed by him as authentic. The relevant part of the Hadith runs: A man asked permission to kill someone from the hypocrites, so the Messenger of Allah, peace and blessings of Allah be upon him, said, **"Does he not bear witness that there is no god but Allah and Muhammad is the Messenger of Allah?"** The man said, "Indeed he does, but there is no witness for him." He then said, **"Does he not pray?"** The man said, "Indeed he does, but there is no prayer for him." The Prophet, peace and blessings of Allah be upon him, said, **"These are the people whom Allah forbade me to kill."**

[490] This Hadith has already been quoted in the Prologue of this work.

[491] *I`laam ul-Muwaqqi`in `an Rabbil `Alamin*, vol.4, pp. 507-511

[492] *I`laam ul-Muwaqqi`in `an Rabbil `Alamin*, vol.4, pp. 507-511

[493] The full quote from Imam ash-Shafi`ii, may Allah be pleased with him, is available in his work, *Al-Umm*, vol.7, pp. 295-298.

[494] *I`laam ul-Muwaqqi`in `an Rabbil `Alamin*, vol.4, pp. 507-511

[495] *I`laam ul-Muwaqqi`in `an Rabbil `Alamin*, vol.4, pp. 507-511

[496] The reason that only the Imam and his representative can implement this is due to the fact that apostasy and other penal judgements require that they should be the people to implement these laws, not a group of thugs who emerged from the desert with no authority from the khilafah or the chief scholars who are the inheritors of the prophets, peace be upon all of them. The reason for this is due to what was established by Imam Muwaffaq ud-Din Ibn Qudamah when he said, "The judicial punishments are not established by anyone except the Imam or his appointed representative, except in the case of the master punishing his prisoner or slave as he may do some flogging specific to the one under his charge of bond. The question is whether it is permissible for him to kill him due to riddah or strong armed robbery. There are two positions mentioned in this matter." *Al-Muqni` fi Fiqh il-Imam Ahmad ibn Hanbal ash-Shaibani*, pp. 430-431. Imam Musa al-Hajjawi, the authorised commentator, summariser and writer on *Al-Muqni`*, states the same when he says, "The judicial punishments are not established except by the Imam or his appointed representative, and it is not done in the masjid." *Zad ul-Mustaqni` fi Ikhtisar il-Muqni`*, pp. 217-218. We shall also quote Imam Mansur al-Buhuti, the authorised commentator on the texts of Imam Musa al-Hajjawi and the dominant voice of the Peninsula, "The judicial punishment is only established by the Imam or his representative, whether it is a judicial punishment for Allah, as in the case of fornication and adultery, or for a human being, as in the case of slander and libel. The reason is that these judicial punishments require ijtihad and there must be someone to whom it is entrusted. It is compulsory to consign the matter to the representative of Allah the Exalted for His Creation. The

judicial punishment is not to be done in the masjid." *Ar-Rawd ul-Murbi` Bi Sharhi Zad il-Mustaqni`*, pp. 502-503

[497] This is a direct fatwa from a Judge, in fact the highest position in Islam among judges in his time, stating that it is impermissible (Ar. *haram*) for someone to join this organisation and indulge in its falsehood against taqlid of the Imams of Islam that came previously.

[498] This is one of the boldest proclamations in the text, as Shaikh ul-Islam clearly knows that there is no unequivocal proof. In practice, when Salafi theologians are unable to find evidence and realise that they are spent, they revert to the actions of takfir as well as assassination attempts. Please remember once this work spread among the believers and became popular, Muhammad ibn `Abdul Wahhab made takfir on his brother, the city he came from and all the people in it. Not long after, he sent a demon possessed man to murder him in the masjid, but by a wonder of Allah the plan was foiled. Let this be a lesson to those dealing with the Salafi establishment or those contemplating leaving, and know the risk they are taking (especially in the Middle East where rejecting Salafiyyah in some areas equals apostasy and that equals death). We should pray for the people lost in this mire.

[499] Muhammad ibn `Abdul Wahhab and his organisation – in usual fashion – will often resort to partially quoting sources that appear to be in their favour. Consider this quote from Imam An-Nawawi that is partially quoted, "When discussing sacrificing to other than Allah, the intent is that something is sacrificed in other than the name of Allah the Exalted, such as the one who sacrificed to the idol, the cross, to Musa, to `Isa – peace be upon both of them – or to the Ka`bah and such things as that. All of this is impermissible and it is not permissible to eat this sacrifice. If the one doing the sacrifice before that was a Muslim, he becomes an apostate after that."

We will now quote the full statement of the Imam and the reader may judge for him or herself the truth in the matter, "When discussing sacrificing to other than Allah, the intent is that something is sacrificed in other than the name of Allah the Exalted, such as the one who sacrificed to the idol, the cross, to Musa, to `Isa – peace be upon both of them – or to the Ka`bah and such things as that. All of this is impermissible and it is not permissible to eat this sacrifice – whether the one doing the sacrifice is a Muslim, Christian or Jew – as this is specifically mentioned by Imam as-Shafi`ii and our companions in the school agree upon the matter. Whoever intended with that sacrifice to magnify or glorify what he was sacrificing for other than Allah the Exalted and to make worship for it, then this is kufr. If the person doing the sacrifice was a Muslim before that, he becomes – by doing such a sacrifice – and apostate. Shaikh Ibrahim al-Marwazi, one of the companions of our school, has mentioned that

what is sacrificed while facing the sultan – in the hopes of gaining nearness to him – the people of Al-Bukharah gave the ruling that this is impermissible as it is sacrificing to other than Allah the Exalted. Ar-Rafi`ii said that in regards to this action, they are only making such a sacrifice out of cheer and thanksgiving that the sultan has come to them so this is just like the sacrifice done for the newborn and other such matters and does not necessitate the act being impermissible. Allah indeed knows best in this regard." *Sahih Muslim bi-Sharh in-Nawawi*, vol.13, pp. 140-141.

Yet again, we find the scholars of Muslim Orthodoxy in agreement in regard to the matter of sacrificing, intention and outcome of it. Let the reader beware of the way that Salafiyyah quotes texts and always ask or research the full statement in the context that the author intended.

[500] *Kash-shaf ul-Qina` `An Matn il-Iqna`*, vol.5, pp. 144-145

[501] This statement has been recorded from Imam Taqi ud-Din Ibn Taymiyyah, may Allah be pleased with him (cf. *Al-Ikhtiyarat ul-Fiqhiyyah min Fatawa Shaikh il-Islam Ibn Taymiyyah*, pp. 306-307) and was also narrated later by Imam Musa al-Hajjawi, may Allah be pleased with him.

[502] *Kash-shaf ul-Qina` `an Matn il-Iqna`*, vol.1, pp. 610-611

[503] Shaikh ul-Islam intentionally used the word *istighathah* in the manuscript, as he knows the Salafi proclivity to immediately label any usage of this word to beyond the pale of Islam.

[504] *Kash-shaf ul-Qina` `an Matn il-Iqna`*, vol.5, pp. 107-108. This is also quoted by Imam Shams ud-Din Ibn Muflih, may Allah be pleased with him, in his work *Kitab ul-Furu`*, vol.6, pp.110-111, and is attributed to Imam Taqi ud-Din Ibn Taymiyyah, which further strengthens the case against Muhammad ibn `Abdul Wahhab and his organisation. Also, remember this statement from Imam Ibn Muflih, who remarked, "Likewise, whoever visited graves or shrines and called it a Hajj is to receive a preventive judicial punishment. If he declared it a Hajj or made specific rites that involved sacramental clothes, it is not for anyone to do that which is clearly from the specifics of Hajj to the Ancient House. The one who makes some visit or move to resemble that of the Ancient House is doing a great wrong, and the doer of such an action is astray." *Kitab ul-Furu`*, vol.6, pp. 115-116

[505]436 Particularly noteworthy is that Imam Mansur al-Buhuti, may Allah be pleased with him, noted this under the chapter of preventative legal judgements for specific crimes (Ar. *Bab ut-Ta`zir*).

[506] This is precisely what Salafi teaches. This organisation does not claim to be a group within Islam, but the original first three generations, hence the name connecting them to it. Although the beliefs are false, it is worthy of note that Salafi theo-

logians in the 'first three generations' of Salafiyyah were intellectually honest and carried their logic to its complete conclusion (this is the opposite of some teachers today who pretend that they are 'conciliatory' or 'progressive' while hiding the books and information that give the unvarnished full on Salafiyyah documentation). One such example is `Abdur-Rahman ibn Hasan Ala Shaikh, grandson of Muhammad ibn `Abdul Wahhab. Please read his words regarding his grandfather: "So this tribulation of worship of idols was brought about, to the point that no one in these later ages knew that they were supposed to reject it. This was the case until shaykh ul-Islam Muhammad ibn `Abdul Wahhab, may Allah have mercy on him, established that worship of idols was to be repudiated and forbidden. He forbade idol worship. He then called the people to leave it, to worship Allah alone in His Lordship, Divinity, Names and Attributes." Taken from *Qurrat `Uyun il-Muwahhidin*, pp.125-126

[507] Collected by Imam Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Zuhd*, under the chapter of *the Impermissibility of Showing Off in Deeds* and classed by him as authentic.

[508] Collected by Imam Ahmad in his *Musnad*, vol.12, pp. 337-338 and classed by him as authentic. The full hadith runs: **"When Allah, Mighty and Majestic, gathers the first on last on the Day in which there is no doubt, the call will go out, 'Whoever associated in an action he did for Allah, Glorified and Exalted, by doing it for anyone else, then let him seek his reward from other than Allah, Mighty and Majestic. Indeed Allah, Mighty and Majestic, is indeed free from all partners and shirk.' "**

[509] Ar. *sujud* (SUE-*JOOD*). Imam Ibn Al-Manzur said that following of this word, "This is to place one's forhead on the ground. This includes statements like the words of Allah, **So they bowed down to him in sajdah**, this prostration is one of respect and not worship, as the sons of Ya`qub were not prostrating to other than Allah, Mighty and Majestic. Az-Zujaj mentioned that it was from the sunnah of respect back then that someone prostrate to another that is noble or revered. This is always referring to the fact that the sajdah and bowing down can mean that it was done for Allah. Al-Azhari stated that this was the position of Al-Hasan and the closest in keeping with the meaning of the Book. So the people did prostrate to Yusuf is a proof on the first position that prostration can be for respect. Look at when he said, **I saw 11 stars and the sun and moon, I saw them bowing down to me in prostration.** Surah Yusuf (12), ayah 4. The outward meaning of this ayah is that they prostrated to Yusuf out of respect for him without them commiting shirk with Allah at all. It is as if they were not forbidden from prostrating to other than Allah, Mighty and Majestic, as it was not permissible to prostrate to other than Allah. Another point point forward by the people of Arabic language is that the the statement in the ayah can be understood an-

other way. So when you read the ayah, **they bowed down to him in prostration** Surah Yusuf (12), ayah 100, or **I saw them bowing down to me in prostration**, Surah Yusuf (12), ayah 4 it means that the statement was one of cause. They were bowing down to him but intending Alalh, out of favour and gratefulness for what Allah had given to them when He had gathered them, had mercy on them and forgiven them, raised their rank and gave Yusuf dominion in the land, peace be upon him. This is like someone say, 'I did this for the eyes of people,' meaning that it was because of their affair it was done." Imam Ibn Al-Manzur says at another point, "So then look at the words of the Exalted, **And when We said to the angels, 'Bow down to Adam,'** Surat ul-Baqarah (2), ayah 34. Abu Ishaq remarked that the prostration was out of worship of Allah and not worship directed towards Adam, as Allah, Mighty and Majestic, only created what can think and be aware for His Worship." *Lisan ul-`Arab,* vol.3, pp. 251-252. We should thus learn from this that not all prostration is worship and that people – rightly or wrongly – may be doing it for different reasons that they have seen in the Qur'an and Sunnah. Some may not know that the prostration of respect was abrogated in the following incident: Mu`adh ibn Jabal came from Yemen, or some say Sham, and he had seen the Christians prostrating to their patriarchs and bishops. So he thought in himself that the Messenger of Allah, peace and blessings of Allah be upon him, had more right to be honoured and revered, so when he arrived he said, "Messenger of Allah, I saw the Christians prostrating to their patriarchs and bishops and I thought in myself that you had more right to be honoured and revered in this way." So he answered him, **"If I was to order anyone to prostrate to anyone else, it would have been the wife to her husband. Indeed the wife has not fulfilled the right of Allah upon her until she has fulfilled the right of the husband upon her. She should do this even if he should ask for her to come to him while she is standing cooking at the stove. She should go to him even then."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.14, pp. 464-465; Abu Dawud in his *Sunan, Book of Marriage*, under the chapter of the *Right of the Husband on the Wife*; Ibn Majah in his *Sunan, Book of Marriage*, under the chapter of the *Right of the Husband on His Wife*; At-Tirmidhi in *his Jami` us-Sunan, Book of Breastfeeding*, under the chapter of the *Right of the Husband on His Wife* and classed by all of them as authentic.

There is yet another statement in which Mu`adh ibn Jabal said, "The Christians say that the prostration is the greeting of the prophets." The Prophet of Allah, peace and blessings of Allah be upon him, said, **"They lie on the prophets just as they have corrupted their book. Indeed Allah has given us greater than that. The greeting that we have is the greeting of the People of Paradise."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.14, pp. 464-465 and classed by him as authentic.

Imam Abul `Abbas Al-Harrani al-Hanbali, may Allah be pleased with him, quotes the three Imams Majd ud-Din Ibn Taymiyyah al-Baghdadi, Shihab ud-Din Ibn Taymiyyah Al-Harrani and Taqi ud-Din Ibn Taymiyyah (grandfather, father and son respectively), may Allah be pleased with all of them, "Prostration in front of an idol with the intent of gaining nearness to Allah is impermissible according to the madhhab of the scholars of the Revealed Law." *Al-Musawwadah fi Usul il-Fiqh*, pp. 83-84

[510] Members in the organisation are often taught so deeply in this regard that when they meet those they differ with, they state in conversation, "He has rejected the truth," or "He's rebellious to Qur'an and Sunnah," "We've given him the evidence and he's still rejecting the truth,"or "He's doubting the evidence." These are just some of the ways that the people are groomed into immediately assuming that those different to them are not Muslims.

[511] One will sometimes find Salafiyyah members – who have been taught to do this – renaming their opponents with funny names or euphemisms that imply that they are unbelievers. They will call people Abu Mushrik (Father of an idol worshipper), Abu Muflis (father of bankruptcy) or even titles like quburi (grave worshipper), hizbi (partisan) and other inflammatory statements designed to take attention away from the quality of the statements being made and place them instead on the individual.

[512] This is referring to the fact that even the first three generations have fault picked with them by Salafiyyah, in which attacks have been launched against the fiqh rulings of the early generations, their knowledge of hadith and so forth. This is all while the organisation claims that they are the closest adherents to and the most ardent followers of the first three generations.

[513] Collected by Imam Al-Haithami in *Al-Majma` az-Zawa'id*, vol.10, pp. 131-132; At-Tabarani *in Al-Mu`jam al-Kabir*, hadith #10518 and classed by them as authentic. It has also been mentioned by Al-Hakim related in his *Al-Mustadrak*, Abu `Awanah, al-Bazzar with an authentic chain and ibn as-Sinni.

[514] *Al-Adhkar min Kalami Sayyid il-Abrar*, pp.183-184

[515] *Al-Kalim at-Tayyib*

[516] *Al-Adab ush-Shar`iyyah wal-Minah il-Mar`iyyah*, vol.1, pp. 428-429

[517] *Al-Adab ush-Shar`iyyah wal-Minah il-Mar`iyyah*, vol.1, pp. 428-429

[518] There are further quotes from the Hanbali sages that confirm intercession, from Imam Ahmad ibn Hanbal, his sons and up to the present time. The author has already given us some examples of Imam Ahmad and others, but more could be said.

**Imam Muwaffaq ud-Din Ibn Qudamah** (d. 620 AH/AD 1223), may Allah have mercy on him, renewer of the faith and depended upon source for fiqh and creed, mentioned the hadith of the making intercession with the Messenger of Allah, peace and

blessings be upon him, in his last will and testament, and advised its use. He also stated that the first three generations used to ask the dead for their needs in similar supplications. *A Word of Advice*, pp.78-79. He also made a supplication, part of which was speaking in the second person, and advised its use on hajj when believers are in front of the grave of the Prophet, peace and blessings be upon him: "I have come to you seeking forgiveness of my sins by seeking your intercession with my Lord. So I ask you, Lord! I ask that you grant forgiveness based upon this intercession just as you granted it for the one who came to him during his lifetime." *Al-Mughni*, vol.3, pp.600-601

**Imam Yahya ibn Yusuf as-Sarsari** (d. 656 AH/AD 1258), renewer of the faith in his life and grand teacher, may Allah have mercy on him, wrote in one of his works: 'And the illuminating dust of his grave is a source of repose, help and goodness for the saint who fears Allah'. He mentioned in another part of his text speaking to the Prophet, peace and blessings be upon him, in the second person: "The Peace and Wholeness of Allah be upon you, be they wealthy or poor, for you are the most effective and strong means to go to the Most Merciful within whatever speech." Please see *al-Jawhar ul-Muhassal fi Manaqib il-Imam Ahmad ibn Hanbal*, pp.152-154.

**Imam Mar`ii ibn Yusuf al-Karmi** (d. 1033 AH/AD 1624), renewer of the faith and high ranking judge, may Allah have mercy upon him, prayed: "And I ask that I might be saved from being led far astray by the one who emigrated for the sake of Allah (i.e. the Prophet Muhammad, peace and blessings be upon him)." *As-Suhub ul-Wabilah fi Dara'ih il-Hanabilah*, vol.3, pp.1121-1123

**Imam Muhammad ibn Badr ud-Din al-Balbani** (d. 1083 AH/AD 1672), a renewer of the faith and high ranking theologian, stated near the end of one of his books: "And we ask Allah that He suffice us with the blessings of the Imams and that he benefit us and the Muslims with this book. We also ask that he make this work purely for the sake of seeing the Generous One, the Bestower, that He forgives me whatever mistakes I have made in this endeavour, as no one is infallible besides an angel, a messenger or prophet." *Mukhtasir ul-Ifadat fi Rub` il-`Ibadati wal-Adabi wa Ziyadat*, pp.524-525; The Imam said further: "We ask the Glorified and Exalted One that he keeps us established on the Orthodox Creed by the blessings of our Prophet, the master of all creation." *Mukhtasir ul-Ifadat fi Rub` il-`Ibadati wal-Adabi wa Ziyadat*, pp.492-493

**Imam Muhammad as-Saffarini** (d. 1188 AH/AD 1774), depended-upon source for comparative creed, renewer of the faith and heresiographer, supplicated at the end of one of his works: "I make intercession to Allah with the noble rank and sacred essence of the Chosen One, his pure family, his chosen noble and choice companions, his

champions of righteousness from the rest of the emigrants and helpers. I make intercession with the rank and sacred essence of all the prophets, messengers, noble and high ranking angels, the scholars always doing righteousness, the people who know Allah intimately and the pious ones. I make intercession with the sacred essence of all whom this commentary might be sincerely done, for the sake of seeing the face of the Most Generous, that it be a cause of being saved in front of Him and being given immediate admittance to the gardens of delight, that He should look to me and those who wrote it, read it and studied it with pure intention. I ask further with this intercession that Allah preserve me, my household, my brothers and everyone from every astray action, that whoever wrote this text, read it, understood and considered it be given favour. Indeed, He is Noble, Generous, Benevolent and Compassionate. Peace and blessings be upon our master, Muhammad, master of the messengers, his family, his companions, his illuminated Ummah and all those who pray that we might be given good. Lord of all Creation! Let it be!" *Lawami` ul-Anwar ul-Bahiyyah wa Sawati` ul-Asrar ul-Athariyyah*, vol.2, pp.468-469

**Imam Sulaiman ibn `Abdul Wahhab** (d. 1210 AH/AD 1796), may Allah have mercy on him, chief Qadi of Najd and renewer of the faith for his time, affirmed intercession with those who were absent, living or dead, prophets or saints, and accused those who rejected it of ignorance of the basic fundamentals of the faith. *As-Sawa'iq ul-Ilahiyyah*, pp.76-82

**Imam Muhammad ibn Humaid an-Najdi** (d. 1295 AH/AD 1878), may Allah have mercy upon him, former Mufti of Arabia and chief Qadi of the Hanbalis in his time, begged in prayer at the end of his work: "The author has completed his work, may Allah have mercy upon him, with the mercy of the righteous and give him a place in the highest ranks of the Paradise and keep him away from the Great Fire. Let all this be done by the sacred essence of the Prophet, the Chosen One, his family and his pure companions. Make it so! The peace and blessings of Allah be upon him, his family and righteous companions." *As-Suhub ul-Wabilah fi Dara'ih il-Hanabilah*, vol.3, pp.1241-1242

**Imam Dawud ibn Sulaiman al-Khalidi** (d. 1299 AH/AD 1881), may Allah have mercy upon him, grand theologian of Baghdad, preached: "Peace and blessings be upon the one who is the greatest means in the pleasure of the King, the Judge, peace and blessings be upon him, his family, his companions, his saints and people who bring about wonders and truly know Allah." *Ashadd ul-Jihad fi Ibtal Da`wal Ijtihad*, pp.89-90

**Imam `Abdullah ibn Sufan al-Qaddumi** d. 1331 AH/AD 1913), may Allah have mercy upon him, renewer of the faith, proclaimed: "I make intercession to Allah using the sacred essence of the Prophet, the Chosen One, his righteous and pure family,

that this message will be purely done for the sake of seeing the Most Generous. I further make intercession that it be a cause for salvation in front of Him, and quick admittance into the gardens of delight. He has power of all that He wills. Peace and blessings be upon our master, Muhammad, the family of Muhammad, the companions, their followers and their followers, and those who came after up to the Day of Judgement. Praise be to Allah, Lord of all creation." *Rihlat ul-Hijaziyyah war-Riyad ul-Unsiyyah fil Hawadith wal-Masa'il il-`Ilmiyyah*, pp.221-222

**Imam Musa al-Qaddumi** (d. 1336 AH/AD 1918), may Allah have mercy upon him, Chief Qadi and Mufti of Nablus in his time, begged Allah at the end of his book: "Perfect praises upon Allah, then peace and blessings be upon the best of creation, his family and his companions. May we be sufficed with their sacred essences in the best way to a noble end! Amin (make it so)!" *Al-Ajwibat ul-Jaliyyah fil Ahkam il-Hanbaliyyah*, pp.52-53

For the one who is a Salafi reading this, it should cause considerable issue. There are two possibilities that can be considered. It is either the case that Imam Ahmad ibn Hanbal and the 400,000 scholars who succeeded him were wrong and Salafiyyah was correct, or it is the opposite. For you, dear Salafi reader, it is crucial to your faith. Muhammad ibn `Abdul Wahhab in point #2 of his book, *Nawaqid ul-Islam (Nullifiers of Islam)*, states one of the things that nullifies one's faith: "Whoever made an intermediary between him and Allah, or he called on them, or he asked them for intercession, or he depended upon them. This is kufr by Consensus."

Any Salafi aware of the core doctrines of Salafiyyah would know that based upon that principle, the men quoted above were all guilty of idolatry and kufr, for they made them intermediaries, called upon them, asked them for intercession. This would necessarily make them apostates; those who rejected faith. More importantly, especially as scholars, there would be no excuse whatsoever for them when they have far more books, knowledge and deep study than any layman who is normally handed this title by Salafiyyah. Their situation is worse than those laymen and laywomen in the Muslim world whom Salafis condemn just as roundly for statements and actions similar to these here.

There are some in your organisation who might seek to explain the affair differently by saying, "We excuse these men as they did not know, perhaps the truth did not reach them and they were ignorant." For scholars, such a thing would not be possible, especially in light of the fact that laymen do not accept such excuses, when they would be more likely to deserve pity. One can read Muhammad ibn `Abdul Wahhab's words in *Subject of the Book* to know how resolute the Salafi position is in these matters.

Thus, just like those who follow them, these scholars also deserve to be labelled unbelievers and idol worshippers by yourself. Even more so, you have to call them unbelievers; for if you do not, you are also an unbeliever. Read the words of Muhammad ibn `Abdul Wahhab in *Nawaqid ul-Islam*, point #3: "Whoever refused to call the idol worshippers unbelievers or doubted in their kufr or considered their position to be valid has disbelieved." This situation for a Salafi is further compounded by the fact that all the evidences that the aforementioned scholars have quoted are inauthentic according to the Salafi theologians, who grade all such statements as spurious at best. Not only have these scholars committed idolatry and kufr by calling on others besides Allah, they have lied and placed it in their books, which laypeople read and use as instructional manuals. If what Muhammad ibn `Abdul Wahhab and his successors taught is correct, then Imams Ahmad ibn Hanbal, Salih ibn Ahmad al-Baghdadi, Abul Qasim al-Khiraqi, Muwaffaq ud-Din Ibn Qudamah, Yahya ibn Yusuf as-Sarsari, Mar`ii ibn Yusuf al-Karmi, Muhammad ibn Badr ud-Din al-Balbani, Sulaiman ibn `Ali al-Musharraf, `Abdul Wahhab ibn Sulaiman, Sulaiman ibn `Abdul Wahhab, `Abdullah ibn Dawud al-Basri, Dawud ibn Sulaiman al-Baghdadi, `Abdullah ibn Sufan al-Qaddumi, Musa al-Qaddumi, Hassan ash-Shatti, Mustafa ash-Shatti and others, who insist on these statements and practices, are idol worshippers and kuffar. Salafis would then be right in all the books they have written, the lectures that they have taught and the actions that they have committed against other people 'claiming to be Muslims'.

Suppose Salafiyyah is wrong? If you, the reader, are wrong, this means it is actually you who may have exited the faith, be outside Islam and need to state the testimony of faith to be saved. Consider carefully, as your permanent destination centres on the answer to this question: who is correct, those aforementioned or Salafiyyah? Could you or should you really go to the Great Fire under the eternal judgement of Allah for someone else's mistake and fabrication?

[519] He is drawing the reader's mind to two statements in which Muhammad ibn `Abdul Wahhab pronounced the idol worshippers of old better than the 'idol worshippers (read common Muslims and their scholars)' of his own time. Muhammad ibn `Abdul Wahhab said the following: "The polytheists of today are worse than the polytheists of the early stage of Islam, for those who existed during the time of the Messenger of Allah (peace be upon him) used to attribute partners to Allah at times of ease, but used to be sincere to Allah at times of difficulty, whereas, polytheists of today attribute partners to Allah in both times of ease and difficulty." In the same work, he states further, "Therefore, we see many of those who worship pious people and the graves of the shaikhs and masters, are sincere in calling them beside Allah and seeking help from them during both times of ease and hardship. Some of them

become more sincere in their polytheism when they experience harder times. This is contrary to the early pagans, who used to attribute partners to Allah only at times of ease, and used to address themselves with earnest supplication to Allah alone at times of distress. Today pagans are insistent in their polytheistic ways, begging and beseeching the dead pious people. Alas! There is no strength or power (to change the prevailing situation) but by the accommodation of Allah the High, the Great." *Al-Qawa`id ul-Arba`*, pp. 46-47 (Ar.); *The Fundamentals of Islam Followed by: The Four Rules*, pp. 66-67 (Eng.)

[520] This is Najm ud-Din `Ali ibn Sulaiman at-Tufi (d. 743 AH (AD 1342)

[521] Please see *Sharh Mukhtasar ar-Rawdah*, vol.3, pp. 43-44

[522] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim*

[523] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp. 649-650

[524] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp. 738-739 and vol. 2, pp. 654-655.

[525] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp. 649-650

[526] This is a reference to a quote taken from Imam Muwaffaq ud-Din Ibn Qudamah, may Allah be pleased with him, in his text, *Kitab ut-Tawwabin*, where he stated : "A drought struck the Children of Israel in the time of the Prophet Musa, peace be upon him. They asked him to make a prayer that it rain for them He said to them, 'You are to go out with me to the mountain.' They headed out until they reached the mountain, whereupon Musa said, 'No man is to follow me who has commited a sin.' More than half of the Children of Israel pulled back from him. When he said it a second time, the rest of them pulled back, leaving one man who had one damaged eye. His name was reputed to be Baruch the Worshipper. Musa said to him, 'Didn't you hear what I said just a moment ago?' When he replied in the affirmative, Musa questioned him further. 'Have you commited a sin?' Baruch thought and then said in reply, 'Not that I know of, except what I will mention. If this is indeed a sin, I will return back to the rest of the camp.' Musa asked him what the action was and Baruch began his statement. 'I was walking along the road when I came to an open door to someone's room. I looked inside with my eye to see inside and I did not know whether I had looked in on the home of a man or woman. I said to my eye: you are something that will lead my body to commit a sin. And I don't want your companionship after today. So I stuck my finger in my eye and plucked it out. If this is a sin, then I will leave now.' Musa said to him, 'This was not a sin.' Musa said to him, 'Baruch, make a prayer for rain.' Baruch replied by praying, 'Holy, Holy are You! What you possess does not fade. The treasures in Your Dominion do not cease. You do not suffice the stingy people. What is there that You do not know? Send down to us rain by the hour, by the hour!' They then headed back

and in all the rain they were wading their way through the mud." *Kitab ut-Tawwabin*, pp. 78-79.

The reason why Imam Taqi ud-Din Ibn Taymiyyah chose this as an example of someone who would be pardoned of a mistaken belief as it had to do with Prophethood. When the Prophet Musa, peace be upon him, was telling the people that had committed a sin to stay back, he meant by this that only he as a prophet would be able to go forward, as only prophets are infallible. What Baruch understood from that is that the sin was either restricted to that moment just before or to a consistent and persistent sin that one had not repented for before coming along. As he had not done any sin just before and he had repented from the previous sin of the eye, he understood himself at that moment as "having not sin." It would be after further probing that the Prophet Musa, peace be upon him, would find him not to be presumptious or arrogant, but rather righteous and mistaken in what he had understood from the words of one of the Prophets of the Children of Israel. As Allah did not punish him, this showed that Baruch was pardoned from his mistaken understanding of the words of the Prophet Musa, peace be upon him.

[527] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp. 701-702

[528] This is one of the titles given to the Prophet Muhammad, peace and blessings of Allah be upon him. This can be found in hadith #4 in the *Jami` ul-`Ulum wal-Hikam* by Imam Ibn Rajab al-Hanbali.

[529] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp. 714-715

[530] Please notice that Imam Ibn Taymiyyah, may Allah have mercy on him, has mentioned that the one being asked is aware and in fact can ask for the action to be fulfilled. Their hearing and ability to ask Allah for an action or grant something is not disputed, but the Imam is disputing whether or not this is a good thing to do. Let the Salafi compare this with the statements of his teachers, Muhammad ibn `Abdul Wahhab, his sons and grandsons, Ibn Baz, `Uthaimin and Al-Albani, so that he might know that there is a complete contradiction between them. One cannot follow both. If Imam Ibn Taymiyyah, may Allah have mercy upon him, is correct in this issue, then the Salafi masters mentioned before are Khawarij, cultists and must be rejected by the Salafi layman. If the Imam is wrong, then he is an unbeliever at the most and an innovator at the least for advocating that the dead cannot only hear but answer. The sincere Salafi who wants to go to the Paradise and not suffer eternal judgement from Allah *must* decide.

[531] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp.734-735

[532] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp.736-737

[533] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp.736-737

[534]

[535] He is referring to the following Hadith that runs: The people were suffering a drought while `Umar ibn Al-Khattab, may Allah be pleased with him, was the khalifah. The companion, Bilal ibn al-Harith, may Allah be pleased with him, who was one of the companions of the Prophet, peace and blessings be upon him, came to the grave of the Messenger of Allah, peace and blessings be upon him. While there he said, "Messenger of Allah! Pray for your Ummah to have rain or they will be destroyed with drought." Later, this companion had a dream and the Messenger of Allah, peace and blessings be upon him, appeared to him and informed him that they would be given sustenance. Collected by Imam Abu Bakr ibn Abi Shaibah in his *Musannaf*, vol.12, pp. 30-32. The full text of the Hadith is as follows as narrated by Malik ad-Dar: A man came to the grave of the Prophet, peace and blessings be upon him, and said, "Messenger of Allah! Ask for rain for your Ummah or they will be destroyed by drought." After that the Prophet, peace and blessings be upon him, appeared to them in a dream saying, **"Give `Umar my greeting and tell him that rain will come. Tell him to be wise."** The man (Bilal ibn al Harith) went and said this to the Khalifah and he wept. He said, "My Lord! I leave nothing undone except that which is out of my power."

**[536]** These two things referred to are gold (red) and silver (white).

[537] Collected by Imam Ahmad ibn Hanbal in *Al-Musnad*, vol.13, pp. 268-269 and classed by him as authentic.

[538] Collected by Imam Ahmad ibn Hanbal in *Al-Musnad*, vol.13, pp. 268-269 and classed by him as authentic.

[539] Collected by Imam Ahmad ibn Hanbal in *Al-Musnad*, vol.13, pp. 268-269 and classed by him as authentic.

[540] Collected by Imam Ahmad ibn Hanbal in *Al-Musnad*, vol.16, pp.293-294 and classed by him as authentic

[541] These same Ahadith will be further explained in the main body of the text of Chapter 14 and its' associated notes, if Allah wills.

[542] This is collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Holding Fast to the Book and the Sunnah* under the chapter of the *Words of the Prophet, There Will Always be a Group from My Ummah Manifest Upon the Truth, Fighting and They are the People of Knowledge* and classed by him as authentic.

[543] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of the Ahadith of the Prophets* under the chapter of *What Was Mentioned Regarding the Children of Israel*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Knowledge* under the chapter of *Following the sunan of the Jews and Christians* and classed by them as authentic.

[544] This hadith has already been quoted in the main text in Chapter 5 under the section on the Jahmiyyah. They reader may refer back if he or she chooses.
[545] Collected by Imam at-Tirmidhi in his *Jami` us-Sunan* in the *Book of Tribulations* under the chapter of *Holding to the Collective* and classed by him as authentic.
[546] Collected by Imam Ibn Majah in his *Sunan*, *The Book of Introduction*, under the chapter of Following the *Sunnah of the Messenger of Allah* and classed by him as authentic.
[547] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.1, pp. 69-71.
[548] Ar. *Al-Jahiliyyah*. Imam Taqi ud-Din Ibn Taymiyyah, may Allah have mercy on him, said the following in defining this word, "The word is coming from the root, Al-Juhl. This signifies the absence of knowledge and the absence of acting by knowledge that necessitates action. This is just as the Prophet, peace and blessings of Allah be upon him, said, **'When any one of you is fasting, let him neither behave wickedly nor use juhl. If a man curses him or disrespects him, let the fasting person say to him: I am fasting.'** The juhl mentioned here is false speech in place of the complex juhl which has been explained." The Imam said in another place, "So due to this it has been named as Al-Jahiliyyah. So Jahiliyyah is principled and referred to due to it signifying an absence of knowledge or absence of acting by that knowledge. This is just like the word of the Prophet, peace and blessings of Allah be upon him, when he said to Abu Dhar, **'You are a man that still has some Jahiliyyah in you.'** This was said as he cursed a man and defamed his mother." This is stated by Imam Ibn Taymiyyah in his *Majmu` at ul-Fatawa*, vol.7, pp. 329-330, Al-Baz edition.
Many Salafi members, ignorant of the fact that there will be no further Jahiliyyah except at the end of time, often refer to themselves as, "When I used to be in Jahiliyyah," or other Muslims as being in, "Jahiliyyah of today." What they do not realise is that these statements are a subtle takfir – taught to them by their leadership – to justify the low attitude that the Salafi cult has towards Muslim Orthodoxy's laity.
[549] Collected by Imam Muslim ibn Al-Hajjaj in the *Book of Funerals*, under the chapter of *Dire Warnings about the Mourning Rituals and Wailing* and classed by him as authentic. The full hadith runs as follows from the Prophet, peace and blessings of Allah be upon him: **"Four things in my Ummah will remain from the Age of Ignorance and they will not leave them: Bragging about descendents, defaming and cursing ancestors in argument, seeking rain by way of the stars and wailing over the dead."**
[550] *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim,* vol.2, pp. 230-231.
[551] This is a direct statement that Salafiyyah is a cult.
[552] This statement is collected by Imams Ibn Abi Hatim in *Al-Jarh wat-Ta`dil*, vol.2, pp.17-19; Ibn `Adi in *Al-Kamil*, vol.1, pp.152-155; Ibn Muflih al-Maqdisi in his *Al-*

*Adab* by way of the text *Irshad us-Sari*, vol.1, pp.3-5 as narrated from Ibrahim ibn `Abdur-Rahman who although there was some discussion about him these same scholars class him as mursal and fit to be used.

[553] *Al-Adab ush-Shar`iyyah wal-Minah il-Mar`iyyah*, vol.1, pp. 505-506

[554] Please see *I`lam ul-Muwaqqi`in `an Rabbil `Alamin*, vol.3, pp. 312-315; vol.2, pp. 183-184

[555] Ar. *At-Ta'ifat ul-Mansurah*. A very important point that needs to be kept in mind is that Salafiyyah tends to not make a difference between the Saved Sect (Ar. *Al-Firqat un-Najiyah*) and the Victorious and Aided Group (Ar. *At-Ta'ifat ul-Mansurah*). This was necessary for Muhammad ibn `Abdul Wahhab and his organisation if they were going to be victorious and also put themselves across as the only true Muslims. Look at the statement once again that he made, "It has been explicitly stated that idolatry would happen in this Ummah to the vast throngs of the people. The good news is that the truth will always be present, even as it has been in the past. There will always be a small group upon it. The great sign is that even though people may oppose, abandon or kill them, it will not harm them, and this state will remain until the Hour is established. It was prophesied that there would be a victorious party upon the truth, which has already happened, just as was foretold." *Kitab at-Tawhid* (Ar.), pp.48-49, mas'alahs 7-12. It is clear from this statement that Ibn `Abdul Wahhab believed it to be himself, which is why he stated that the group had appeared already; but are the Victorious and Aided Group and the Saved Sect one and the same? Let us examine this matter.

Imam Taqi ud-Din Ibn Taymiyyah, may Allah have mercy on him, said, "Those who take hold of the pure and unadulterated Islam – free from deviation and crookedness – they are Muslim Orthdoxy; within them are the righteous and upright holy ones, the martyrs, the pious – and from them are the great luminaries of guidance, the lamps of guidance that lea and they possess numerous virtues and favours that have and could be mentioned. Now within this group are the High Ranking Saints – and within them are the Imams of the Religion that the Muslims have made Consensus on their being upon right guidance – and these are the Victorious and Aided Group who the Prophet, peace and blessings of Allah be upon him, said of them, **'There shall always be group from my Ummah, upon the truth and manifest with it. Those who oppose them or abandon them will not hurt them until the Hour comes.'** We ask Allah that He make us from them and that He make our hearts not slip after He guided us and bestowed on us mercy from Himself. Indeed, He is the Bestower. And Allah knows best." *Matn ul-`Aqidat ul-Wasitiyyah*, pp. 30-31. The same Imam names the Saved Sect and explains them, "Praise be to Allah, the Hadith in question

is authentic and popularly known in the sunan and musnad literature, i.e. Sunan Abu Dawud, at-Tirmidhi, An-Nasa'ii and others. The wording of it is, **'The Jews split into 71 sects, all in the Fire except for one. The Christians split into 72 sects, all in the Fire except one. This Ummah will split into 73 sects, all in the Fire except for one.'** There is also the wording, **'73 forms of religion.'** There is also the narration where he was asked, 'Messenger of Allah, Who are the Saved Sect?' He said, **'Whoever is upon what I and my Companions are upon today.'** Another narration runs, **'The Collective. The Hand of Allah is over the Collective.'** So due to all of this, the Saved Sect is described as being Muslim Orthodoxy and they are the Clear and Overwhelming Majority, the Vast Majority. As for the other cults, then they are divergent, filled with splinter groups, innovation and false desires. The cult from these groups does not reach anywhere near the number of the Saved Sect, especially in terms of numbers. Indeed the groups among them are so small and the main signs of these cults is contradiction and opposition to the Book, Sunnah and Consensus. Whoever spoke with the Book, Sunnah and Consensus is from Muslim Orthodoxy." *Majmu`at ul-Fatawa*, vol.3, pp. 214-215, Al-Baz edition.

Imam Shams ud-Din Ibn Muflih al-Maqdisi, may Allah be pleased with him, mentioned the same thing when he said, "Imam Ahmad ibn Hanbal, may Allah be pleased with him, explicitly mentioned that the Companions of Hadith are the very Aided Group mentioned in the words of the Prophet, peace and blessings of Allah be upon him, **'There will always be a group from my Ummah, manifest upon the Truth.'** He has explicitly mentioned that they are also the Saved Sect in the other hadith. The same was mentioned by Yazid ibn Harun. Imam Ahmad ibn Hanbal, may Allah be pleased with him, also specifically stated that Allah has High Ranking Saints in the Earth. It was asked of him to identify them. He said, 'If they are not the Companions of Hadith, I do not know who they are!' He also said, 'If they are not these People of Hadith, I do not know who they are!' It was narrated from Nu`aim ibn Tarif that Imam Ahmad narrated the statement of the Prophet, peace and blessings of Allah be upon him, **'Allah the Exalted always has people in the Earth acting according to His Obedience.'** The Imam then said, 'This is a reference to the Companions of Hadith.' Imam Al-Buwaiti narrated from Imam ash-Shaf`ii, may Allah have mercy on him, who said, 'You must follow the People of Hadith. They are the most correct and guided of the people.' " *Al-Adab ush-Shar`iyyah wal-Minah il-Mar`iyyah*, vol.1, pp.210-211.

So we learn from this that the Saved Sect and the Victorious and Aided Group are two different groups, with the latter being inside of and part of the former. Every person in the Aided Group is from the Saved Sect but not every one from the Saved Sect is in the Aided Group.

[556] Collected by Imams Ahmad ibn Hanbal in *Al-Musnad*, vol.13, pp.189-190; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Leadership*, under the chapter of *There Will Always be Group from My Ummah*, and classed by them as authentic.

[557] *Majmu`a Fatawa*, vol.27, pp. 43-46. Most of the printed copies are at variance with handwritten copies and those that have been in all of what was transmitted from Shaikh Sulaiman ibn `Abdul Wahhab, his son `Abdul `Aziz, Ibn Qa`id An-Najdi and others. These were used as the basis of holding the quote in place against some of the printed copies at variance. In addition to this, the fact that Muhammad ibn `Abdul Wahhab used the same quotes that appear in the Arabic of this text is greater evidence that he acknowledged these documents as such in his time. Therefore we give these witnesses, both those who we reject and accept (in their theology) a greater acceptance than those coming after and choosing between what would be printed among variant manuscripts.

[558] *Matn ul-`Aqidat ul-Wasitiyyah*, pp.30-31

[559] This is indeed a true reference to Salafiyyah as an organisation, then and now.

[560] Collected by Imams Muhammad Al-Bukhari in *Al-Jami` us-Sahih, Book of the Beginning of Creation*, under the chapter of the *Best Wealth of the Muslim is Sheep he Follows into the Hills of the Mountains*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Virtues of Faith and the Rank of the People of Yemen* and classified by them as authentic.

[561] Collected by Imams Muhammad Al-Bukhari in *Al-Jami` us-Sahih, Book of the Battles*, under the chapter of the *Arrival of the Ash`ari People and those of Yemen*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Virtues of Faith and the Rank of the People of Yemen* and classified by them as authentic.

[562] Collected by Imams Muhammad Al-Bukhari in *Al-Jami` us-Sahih, Book of the Battles*, under the chapter of the *Arrival of the Ash`ari People and those of Yemen*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Virtues of Faith and the Rank of the People of Yemen* and classified by them as authentic.

[563] Collected by Imams Muhammad Al-Bukhari in *Al-Jami` us-Sahih, Book of the Eclipse Prayers*, under the chapter of the *Arrival of What Shall Come at the Time of Trials and Earthquakes*; At-Tirmidhi in *Jami` us-Sunan, Book of Virtues* under the chapter of the *Virtues of Sham and Yemen* and classified by them as authentic.

[564] Collected by Imam Ahmad ibn Hanbal in *Al-Musnad*, vol.5, pp. 372-373 and classed by him as authentic.

[565] *Al-Jawab us-Sahih Li-Man Baddala Din al-Masih*, vol.6, pp. 127-128

[566] This point cannot be overstated. Reader, please remember what the early Muslims of the first three generations understood as the land of Najd. Keep in mind the following points.

a) When Shaitan came in the form of Ash-Shaikh an-Najdi, it was not thought by those at the council of Dar un-Nadwah that he was from Iraq. This would be impossible as the Muslims had not even made it to Iraq yet.
b) Muhammad ibn `Abdul Wahhab was called Najdi due to hailing from that region.
c) All scholars bearing the title An-Najdi have always been associated with the land of Najd in the Peninsula. We have no evidence of them ever having been associated with the land of Iraq or Iraqi scholars making use of the title "An-Najdi" as a reference to where they hail from in Iraq.
d) Musailimah the Liar came from Al-Yamamah – in the land of Najd – which is also where ad-Dir`iyyah (the headquarters of Muhammad ibn `Abdul Wahhab) is situated. The fact that Imam Taqi ud-Din Ibn Taymiyyah made this link well before the rise of Salafiyyah indicates the strength of this understanding as a historical reality among Muslims.
e) Pre-Saudi Kingdom maps (circa AD 1920 and before) will bear out this reality for the reader who wishes to research. It would only be after the kingdom was broken into districts and councils that this demographic would change and the boundary lines of Najd would change. Prior to the boundary changes, it was clearly discernable that Yamamah was in Najd and that this is where the false prophet Musailimah and the later false prophet, Muhammad ibn `Abdul Wahhab, would issue from when making their claims.

[567] He is referring to the Peninsula in general, but Najd in a more particular fashion, as at this time he was writing from his private study in the land of Najd when refuting the folly of his younger brother.

[568] Muhammad ibn `Abdul Wahhab remarked: "Emigration is moving from the land of shirk to the Land of Islam. Emigration from the land of shirk to the Land of Islam is an obligation on this Ummah. This shall remain the case until the Hour shall come." *Al-Usul uth-Thalathatu wa Adillatuha*, pp. 20-21 (Ar.); *The Fundamentals of Islam Followed By: The Four Rules*, pp. 40-41 (Eng.). Remember that Muhammad ibn `Abdul Wahhab has made this a general and sweeping statement, calling Muslims from the Two Noble Sanctuaries to come line in Ad-Dir`iyyah as Muhajirun (Emigrants). Those already there that welcomed them were referred to as Ansar (Helpers), a chilling imitation and attempt at recasting Islam in his image.

[569] Again these are general statements of takfir and such against Salafiyyah, without understanding that every individual within the movement is an unbeliever.
[570] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of Campaigns* under the chapter of the *Campaign of Uhud*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Virtues* under the chapter of *Affirmation of the Hawd of the Prophet* and classed by them as authentic.
[571] This is precisely the point that they claim.
[572] This is after 1153 AH (AD 1740).
[573] We have already previously discussed the bizarre three shirk theory of Muhammad ibn `Abdul Wahhab in previous notes on shirk under the chapter on shirk. The reader is advised to return to that if he or she needs further proof.
[574] Collected by Imam Ahmad ibn Hanbal in the *Musnad*, hadith #23119. The full hadith that Muhammad ibn `Abdul Wahhab distorted runs in the following way: The Prophet Muhammad, peace and blessings of Allah be upon him, said, **"Indeed I fear for you the minor shirk."** They said, "What is minor shirk?" He said, **"It is showing off with deeds. Allah will say to them on the Day of Resurrection when people shall be rewarded for their deeds, 'Go to those that you showed off for in this life and look and see if you can find reward with them.' "**
[575] Collected by Imams Muslim ibn Al-Hajj in *Al-Jami` us-Sahih, Book of the Attributes of Hypocrites* under the chapter of the *Joy of Shaitan and His Sending Trials to the People and that Every Person has a Demon with Him*; At-Tirmidhi in *Jami` us-Sunan, Book of Righteousness and Keeping Good Relations* under the chapter of *Mutual Hatred* and classed by them as authentic.
[576] Imam Abu Ya`la in his *Musnad*, vol.9, pp.5121-5123
[577] Collected by Imams Ahmad ibn Hanbal in *Al-Musnad*, vol.13, pp.270-271; Ibn Majah in *Sunan, Book of Zuhd*, under the chapter of *Doing Deeds to be Seen or Heard of by the People* and classed by them as authentic.
[578] The author intentionally made this statement, as Salafiyyah insists on saying that the Messenger of Allah, peace and blessings of Allah be upon him, did not know the unseen. Yet we find passages where Allah says he revealed the unseen to His Prophet. Allah has said it is, therefore, bizarre that Salafiyyah would deny something that is so fundamentally known about the Prophets, peace be upon all of them. Allah has revealed, **It is only revelation that has been given to him.** Surat un-Najm (53), ayah 4. Allah has further revealed about the Prophet, peace and blessings of Allah be upon him, **And he does not withhold knowledge of the unseen.** Surat ut-Takwir (81), ayah 24. Praise be to Allah who revealed the unseen to His Prophets, peace be upon them.

[579] This statement is connected to the Protestant Reformation and statements made by Martin Luther, John Calvin, John Knox and others who stated that visitation of the graves and other things were idolatry. Muhammad ibn `Abdul Wahhab and some others used this same position. However, people who believe that there are three within the godhead, that interest is permissible, devalue the institution of marriage and remove books from a canon of scripture that they believe is the 'inerrant Word of God,' are in no moral position or rank to be used or quoted as authorities on idolatry or anything for that matter. If a Protestant Christian is somehow able to make the link that Mariolatry and the asking of saints for forgiveness is idolatry but not able to see the same thing in Christ worship, such a one is either not being intellectually honest or posseses defects in the intellect that only a divine act could remedy.

[580] Surat ut-Tawbah (9), ayah 33; Surat us-Saff (61), ayah 9.

[581] Please be aware that the takfir the author just delivered is Takfir ul-Mu`ayyin and can only be invoked by a mujtahid. The common Muslim is only to say statements such as, "The scholars have said he is an unbeliever," or "One of the scholars of Muslim Orthodoxy have declared him an unbeliever." The common believer should not take it upon himself to deliver the charge but rather to quote it.

[582] Surat ul-Kahf (18), ayat 103-104

[583] Collected by Imams Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Knowledge* under the chapter of *Destroyed are Those who Exaggerate*, Abu Dawud in *Sunan, Book of the Sunnah* under the chapter of *Holding Tight to the Sunnah* and classed by them as authentic.

[584] Collected by Imams at-Tirmidhi in his *Jami` us-Sunan, Book of Tribulations* under the chapter of *What was Mentioned About the Sacred Nature of the Blood and Wealth of a Muslim*; Ibn Majah in *Sunan, Book of Manasik* under the chapter of the *Khutbah on the Day of Sacrifice* and classed by both of them as authentic.

[585] Collected by Imam al-Hakim in his *Al-Mustadrak*, vol.1, pp. 92-94 and classed by him as authentic.

[586] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of the Virtues of the Helpers* under the chapter of the *Emigration of the Prophet, peace and blessings of Allah be upon him, and His Companions to Madinah*; Muslim ibn al-Hajj in *Al-Jami` us-Sahih, Book of Governance* under the chapter of the *Oath of Allegiance after the Conquest of Makkah according to Islam, Jihad, Goodness and the Explanation of that there is No Hijrah After the Conquest* and classed by both of them as authentic.

[587] Collected by Imam Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih*, *Book of Hajj* under the chapter of the *Impermissibility of Carrying Weapons in Makkah without Need* and classed by him as authentic.
[588] Collected by Imam Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih*, *Book of Hajj* under the chapter of the *Strong Advice in Living in Madinah and Maintaining Patience with the Difficulties and Trials There* and classed by him as authentic.
[589] Collected by Imam Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih*, *Book of Righteousness* under the chapter of the *The Reward A Believer Receives When Patient with Illness, a Trial or Something Like That, Even the Prick of a Thorn* and classed by him as authentic.
[590] Collected by Imams Muhammad ibn Isma`il Al-Bukhari in *Al-Jami` us-Sahih*, *Book of the Virtues of Madinah* under the chapter of the *False Messiah Will Not Enter Madinah*; Muslim ibn Al-Hajjaj, *Book of Hajj*, under the chapter of the *Protection of Madinah from Pestilence and the False Messiah* and classed by both of them as authentic.
[591] Collected by Imams Muhammad ibn Isma`il Al-Bukhari in *Al-Jami` us-Sahih*, *Book of the Virtues of Madinah* under the chapter of the *False Messiah Will Not Enter Madinah*; Muslim ibn Al-Hajjaj, *Book of Tribulations*, under the chapter of the *The Remaining Ahadith pertaining to the False Messiah* and classed by both of them as authentic.
[592] Collected by Imams Muhammad ibn Isma`il Al-Bukhari in *Al-Jami` us-Sahih*, *Book of the Virtues of Madinah* under the chapter of the *Sin of the One Who Intends Harm Towards Madinah*; Muslim ibn Al-Hajjaj, *Book of Hajj*, under the chapter of the *The Impermissibility of Intending Harm Towards Madinah and that Whoever Intends Harm Towards it Shall be Destroyed by Allah* and classed by both of them as authentic.
[593] Collected by Imam at-Tirmidhi in *Jami` us-Sunan*, *Book of Virtues* under the chapter of the *Virtues of Madinah* and classed by him as authentic.
[594] The author is making reference to the fact that he has studied there and lived there and seen the matters as an eye witness.
[595] One of the greatest 'proofs' of Salafiyyah that idolatry is so pernicious and prevalent in the Ummah has to do with the narration of an incident in which the idol worshippers had a tree that they used to maintain and hang their weapons on. They named it Dhat Anwat. Some of the Companions, when they saw this tree, asked, "Messenger of Allah, make for us a Dhat Anwat just like their Dhat Anwat." He said, **"Allah is the Greatest! You have said just as the people of Musa did: Make a god for us just as they have gods. You are indeed following the sunan of those who came before you."** Collected by Imam At-Tirmidhi in *Book of Tribulations*, under the chapter of

*What Was Mentioned Regarding that You Would Follow the Sunan of Those who Came Before You* and classed by him as authentic.

Muhammad ibn `Abdul Wahhab said the following about the Hadith, "The Children of Israel did not commit the worship and likewise those who asked the Prophet, peace and blessings of Allah be upon him, about the Dhat Anwat did not do anything with the tree. There is no difference of opinion in that the Children of Israel did not do that action and that if they had they would have become unbelievers. Likewise, there is no difference of opinion in that those who the Prophet, peace and blessings of Allah be upon him, forbade them from using the tree, if they had not obeyed him and taken Dhat Anwat after his prohibition, they would have disbelieved. This is the principle laid out clearly." *Kashf ash-Shubuhati Fit-Tawhid*, pp. 20-21 (Ar.); *An Explanation of Muhammad ibn `Abdul Wahhab's Kashf ash-Shubuhat: A Critical Study of Shirk*, pp. 177-180 (Eng.).

Sulaiman ibn `Abdullah Ala Shaikh (son and student of the first successor and son to Muhammad ibn `Abdul Wahhab, `Abdullah Ala Shaikh) made a commentary on his grandfather Muhammad ibn `Abdul Wahhab's book Kitab ut-Tawhid and took many notes from `Abdullah Ala Shaikh. He says about the aforementioned Hadith, "We examine his statement, **'You have said – by the One in whose Hand is my life – just as the Children of Israel said: Make a god for us just as they have gods.'** So he, peace and blessings of Allah be upon him, made them understand that this matter that they were seeking, namely asking for a tree to be taken for maintaining and hanging weapons on for blessings, is the same is what the Children of Israel were seeking from Musa, peace be upon him, when they said: Make a god for us just as they have gods. So when someone has taken a tree to hang weapons on and maintain, he has taken it as a god with Allah, although they did not worship the tree nor ask it for anything." Please see *Taysir ul-`Aziz il-Hamid fi Sharhi Kitab it-Tawhid*, pp. 181-182.

All of this falls in line with Salafiyyah's understanding of the word 'ilah (god)' as previously discussed. When Salafiyyah used the word 'ilah,' they translate it as 'that which is worshipped,' and not as Muslim Orthodoxy does when they say that 'ilah' means 'the only One who truly exists as Creator, Designer, Sustainer, Giver or Help and Harm.' Let us therefore look at the truth of Salafiyyah. If the word 'ilah' means 'that which is worshipped or who is worshipped,' let us apply it to the Speech of Allah to see if it is correct. Allah has said, **If there were other ilahs (ones who were worshipped) besides Allah in the skies and the Earth, they both would have fallen into ruin.** Surat ul-Anbiya,' (21), ayah 22. If there are other gods worshipped by Allah in the skies and the Earth, then the skies and Earth would have been ruined. We know that people are worshipping false gods besides Allah, yet the skies and Earth

are not destroyed. There are a few possibilities present. Either 1) the other gods are worshipped and the skies and Earth still stand, which would mean that Allah has not spoken the truth – this Allah forbid – is impossible, 2) the word means something else other than what Salafiyyah has put forward, thus the organisation is wrong and has committed major kufr in saying that one is permitted to believe in other gods besides Allah but just not worship them.

Allah said further, **Say, "Had there been other ilahs (ones who were worshipped) with Him as they say, those gods would have quickly found their way to the Possessor of the Throne to adore Him. Glorifed and Exalted is He from what they say about Him."** Surat ul-Isra' (17), ayat 42-43. Either 1) there are other gods in existence that have found their way to the Throne, or 2) there are other gods who have disobeyed and not found their way to the Throne or 3) there are no other gods as they do not exist and the understanding of Muslim Orthodoxy stands up in this place as well. If one should take the position of Salafiyyah, again you will have to affirm that other deities exist, you are only forbidden to worship them. This is idolatry. Affirming other deities besides Allah is idolatry – whether you worship them or not.

This idea is not only contradictory to all the texts of the Book, the Sunnah and the Consensus, but even the very one who they claim as their chief spiritual guide – namely Imam Taqi ud-Din Ibn Taymiyyah – has abandoned them. He says in commentary of the aforementioned Hadith, "So the Prophet peace and blessings of Allah be upon him, repudiated them merely resembling the unbelievers in taking a tree, maintaining it and hanging their weapons on it. So how about something much greater than that when one makes resemblance to the idol worshippers or actually commits shirk?" This is quoted from *Iqtida' us-Sirat il-Mustaqim Li-Mukhalafati Ashab il-Jahim*, vol.2, pp. 648-649. Thus Imam Taqi ud-Din Ibn Taymiyyah, may Allah have mercy on him, rightly made the connection – like the rest of Muslim Orthodoxy – that the story of Dhat Anwat had nothing to do with committing idolatry or worshipping. No, rather it had to do with imitating the unbelievers in their customs. If the reader would like to further reinforce this point for comprehension sake, let him or her refer to *Chapter 1: Idolatry* in the main body of the text and its' associated notes.

[596] Surat ut-Tawbah (9), ayah 33; Surat us-Saff (61), ayah 9.

[597] Collected by Imam Muslim ibn al-Hajjaj, *Book of Tribulations* under the chapter of the *Hour Will Not be Established Until the Daws Worship at Dhul Khalisah* and classed by him as authentic.

[598] Collected by Imam Abu Dawud in *Sunan*, *Book of Jihad*, under the chapter of *Jihad Will Always be Ongoing* and classed by him as authentic.

[599] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Governance* under the chapter of *There Shall Always be a Group Manifest on the Truth and Those Who Oppose Them will not Harm Them* and classed by him as authentic.
[600] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Governance* under the chapter of *There Shall Always be a Group Manifest on the Truth and Those Who Oppose Them will not Harm Them* and classed by him as authentic.
[601] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Governance* under the chapter of *There Shall Always be a Group Manifest on the Truth and Those Who Oppose Them will not Harm Them* and classed by him as authentic.
[602] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Tribulations* under the chapter of the *Appearance of the False Messiah in the Earth, `Isa Appearing and Killing Him, the People of Good and Faith Disappearing and the Most Wicked Remaining and Their Worship of Idols and the Blowing in the Horn and Those being in Their Graves are to be Resurrected* and classified by him as authentic.
[603] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Tribulations* under the chapter of the *Appearance of the False Messiah in the Earth, `Isa Appearing and Killing Him, the People of Good and Faith Disappearing and the Most Wicked Remaining and Their Worship of Idols and the Blowing in the Horn and Those being in Their Graves are to be Resurrected* and classified by him as authentic.
[604] This is a reference to the fact that Imam Sulaiman ibn `Abdul Wahhab knew about some of his younger brother's beliefs as early as 1145 AH. This would corroborate what was seen by the father of the two men and also early teachers of Muhammad ibn `Abdul Wahhab.
[605] The key to understanding this follow is to grasp the misunderstanding by Muhammad ibn `Abdul Wahhab of End Times and the prophetic dispensations that surround it. We have shown previously quotes from him stating that he believes he is the Saved Sect, that the Ummah is steeped in idolatry and that it has become the norm among them. Part of his 'evidence' is the following: The Prophet, peace and blessings of Allah be upon him, said, **"Indeed, I fear for this Ummah's astray Imams, and when the sword will be drawn against them, it will not be withdrawn until the Day of Resurrection. The Hour will not be established until some people living in my Ummah go to the side of the idol worshippers and until a group from my Ummah worships idols, and that there will be 30 liars in my Ummah, each one of them claiming that he is a prophet while I am the Seal of the Prophets and there is no prophet after me. There will always be a group from this Ummah fighting for the truth and aided, and whoever opposes and leaves them will not harm them**

**until the affair of Allah is established."** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, vol.16, pp. 293-294 and classed by him as authentic.

The Salafi cult believes this to be an unimpeacheable argument. The only problem is the the following two points:

1) Salafiyyah fails to recognise that when the Prophet, peace and blessings of Allah be upon him, refers to his 'Ummah,' there can often be a dual sense. The Prophet, peace and blessings of Allah be upon him, said, **"By the One in whose Hand is the soul of Muhammad! Any Jew or Christian from this Ummah that hears about me and dies without believing in that which I was sent with shall be from the companions of the Fire."** Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith*, under the chapter of the *Necessity of Believing in the Message of Our Prophet to All of the People and the Nullification of All Other Religions* and classed by him as authentic. We can see by examining the context of the hadith that the use of the word, 'Ummah' in this context is referring to all those that would live or be born during or after his coming until the end of time. Thus the Jew or Christian that has come during the time of his prophetic dispensation is under his authority. If he rejects that, he is lost.

   Another hadith often quoted by Salafi leaders is, **"You are like the black hair on the back of a white bull."** This is not speaking in relation to true Muslims versus those that have worshipped idols and claim to be Muslims; but rather it is a comparison between Muslims (the white hair) and the unbelievers (the black hair) on Earth (the back of the black bull). Look at the entire hadith in context. The Prophet Muhammad, peace and blessings of Allah be upon him, said, **"No one shall enter the Paradise except a Muslim soul. And you in comparison to the people of idolatry are like the white hair on the hair of a black bull or the black hair on the back of a red bull."** Collected by Imam Muhammad ibn Isma`il al-Bukhari, *Al-Jami` us-Sahih, Book of Heart Softeners* under the chapter of the *Gathering* and classed by him as authentic.

   2) There is a second sense of the use of the word, 'Ummah,' in which it is referring to all the believers. Mother of the Believers, `A'ishah as-Siddiqah, may Allah be pleased with her, mentioned, "The Messenger of Allah, peace and blessings of Allah be upon him, prophesied, **'And**

**night and the day will keep passing until al-Lat and al-`Uzza are worshipped.'** I said, 'Messenger of Allah, what about what Allah said,

**He is the One who sent His Messenger with the Guidance and the True Religion so that it might be dominant over all other religions. This is even though the idol worshippers may hate it.** Surat ut-Tawbah (9), ayah 33; Surat us-Saff (61), ayah 9

How can this be the case when the ayah is indeed true?' The Prophet, peace and blessings of Allah be upon him, answered, **'Indeed, all of what is willed of Allah will happen, then he will send a cool wind so that anyone who has even a mustard seed's worth of faith in his heart that smells it will die. No good will remain and the people will return to the religion of their fathers.'** " Collected by Imam Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih*, *Book of Tribulations*, under the chapter of *the Hour Will Not be Established Until the Daws Worship at Dhul Khalisah* and classed by him as authentic. We can see here that `A'ishah as-Siddiqah, may Allah be pleased with her, thought that the first first sense of Ummah was pending and not the second. However, the Prophet Muhammad, peace and blessings of Allah be upon him, corrected this understanding by explaining to her that the Ummah – those who believed in him – would be victorious until the Hour when the cool wind came. They would be taken from the Earth and those from his Ummah – under his authority and born during his prophetic dispensation – would be those left to be punished. Remember that those people left behind would be unbelievers and not Muslims. So those who answered the call (Muslims) and those who did not (unbelievers) are both referred to as being from his Ummah, but their end result is different. The context for the word Ummah can be gleaned from any Hadith or verse just by examining the context.

There is yet another issue at work regarding Muhammad ibn `Abdul Wahhab's position regarding the Ahadith above and holding them to mean that the Muslims of the Ummah would fall into idolatry. Please consider the following points carefully:

a. If the above Ahadith bear the meaning that Muhammad ibn `Abdul Wahhab claims, this means that the cool wind has already come.

b. If the cool wind has come, this means the the Prophet `Isa, peace be upon him, the Imam Mahdi, peace be upon him, the False Messiah and other End Times signs have already come to pass and we have either missed them or failed to recognised them.

c. This would make not only the Ummah idolatrous but would make Muhammad ibn `Abdul Wahhab an unbeliever as well. If the Ummah had indeed fallen into idolatry, he as well has missed the cool wind, been left behind with those that are pagans and so he is also guilty of idolatry.

d. There is still another calamity. If Muhammad ibn `Abdul Wahhab is right, all the above applies and he is an unbeliever as the cool wind did not reach him. If Muhammad ibn `Abdul Wahhab is wrong, he is still an unbeliever for having the wrong creed, denying salvation, calling the Ummah unbelievers and the takfir of the scholars of Muslim Orthodoxy. Thus according to any fairminded standpoint Muhammad ibn `Abdul Wahhab has already lost everything and his theology remains as nothing but tatters. Dear Salafi reader, you must leave that cult before you are destroyed.

[606] Surat ul-Hajj (22), ayah 46.

[607] Surat ul-An`am (6), ayah 111.

[608] Surat ul-Ma'idah (5), ayah 93.

[609] This is an evidence that when most of Salafiyyah's arguments are carried to their logical conclusion, they are major kufr. This is one of the by products of membership in a cult. We have watched this happen throughout the work presented by the author. Any Salafi reading this must exit that cult now.

[610] *Kashshaf ul-Qina` `An Matn il-Iqna`*, vol.5, pp. 147-148

[611] The author is referring to a statement made by Muhammad ibn `Abdul Wahhab, "So seeking help with the creation in what they have the power to do, we do not negate that." He says further, "The same holds true for a man seeking help from his friends in war and other things that the creation is able to grant. But we reject and deny 'seeking help which becomes worship' and this includes what is done at the graves of saints or those that are absent. They are asking for things to be done that only Allah can grant. So when that has been established, the help being sought of the prophets, peace be upon them, on the Day of Resurrection is that they call on Allah to reckon the people. This is done so that the people of the Paradise have respite from the standing of this day. And this is permissible in this life and the Hereafter. This is because someone is coming to a living, pious man who is sitting with you and hearing your words. You then say to him, 'Pray to Allah for me.' This is the same as what the companions of the Messenger of Allah, peace and blessings be upon him, did when they asked him for such things during his life. But after his death? Allah forbid! By no means did they ever ask him that in front of his grave. So if that is impermissible, what about someone who makes supplication using the Prophet, peace and blessings be upon him, himself?" *Kashf ash-Shubuhat*, pp. 29-30. Printing House for Islamic Affairs in Washington, D.C. 1408 AH/AD 1988; *An Explanation of Muhammad ibn `Abd al-Wahhab's Kashf al-Shubuhat: A Critical Analysis of Shirk*, trans. by Abu Ammar Yasir Qadhi, pp. 191-193.

The followers of Muhammad ibn `Abdul Wahhab are not able to see this brazen contradiction or idolatry, which further shows how in bondage they are to the organisation. There are three points to consider:

1) Muhammad ibn `Abdul Wahhab stated that calling on others besides Allah, the saints, absent or dead is idolatry and unacceptable. Those who do so are guilty of idolatry.
2) Yet, Muhammad ibn `Abdul Wahhab has allowed people to call on others besides Allah from the living by asking one of these people to pray for them when the person asking should ask Allah directly.
3) According to the very same creed they espouse, Salafiyyah inadvertently slipped into idolatry by calling on others besides Allah from the living. The living are just as powerless to grant prayers are the dead are, yet the living have been accorded the power to answer that is due only to Allah Alone.

Why did not Muhammad ibn `Abdul Wahhab consider the words of Allah? His followers should think on the words of Allah, **Those whom they call upon besides Him do not even possess a blade of grass. If you call upon them, they cannot hear you calling. And if they do hear, they cannot answer you. And on the Day of Resurrection, they will reject your idolatry. None can inform you of the truth like the One who is all informed.** Surah Fatir (35), ayat 13-14. The believers in this creed should repent before they go back to their Lord, at which time it will be too late and repentance not accepted. Take your opportunity at this moment and return to Allah in true submission.

[612] Surah Nuh (71), ayah 23.

[613] Surah Sad (38), ayah 5

[614] Surat ul-Isra' (17), ayah 81

[615] Surah Yaa Sin (36), ayat 60-61.

[616] These statements can be traced to *Ahkam Ahl idh-Dhimmah*, vol. 1, pp. 235-242. There are similar, although more general speech is used in *Miftah Dar is-Sa`adah wa Manshuri Wilayat il-`Ilmi wal-Iradah*, vol. 2, pp.516-520.

[617] Surah Sad (38), ayah 6

[618] Surat ul-Baqarah (2), ayah 22

[619] Surat ul-Baqarah (2), ayah 165.

[620] Surat ul-An`am (6), ayah 1.

[621] Surah Maryam (19), ayah 65

[622] Surat ul-Ikhlas (112), ayah 4.

[623] Surat ush-Shura' (42), ayah 11.

[624] These statements can be traced to *Ahkam Ahl idh-Dhimmah*, vol. 1, pp. 236+. There are similar, although more general speech is used in *Miftah Dar is-Sa`adah wa Manshuri Wilayat il-`Ilmi wal-Iradah*, vol. 2, pp.517+.

[625] Collected by Imam Muslim ibn al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *Explanation of Islam, Iman and Ihsan, the Necessity of Faith in what Allah, Glorified and Exalted has destined and Decisive Evidence on Rebuking Whoever Does not Believe it,* and the statement is classified by him as authentic.

[626] Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Iman* under the chapter, *Your Supplication is YourFaith*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *Explanation of Islam, Iman and Ihsan, the Necessity of Faith in what Allah, Glorified and Exalted has Destined and Decisive Evidence on Rebuking Whoever Does not Believe it,* and classed by both of them as authentic.

[627] Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Iman* under the chapter, *Discharging the Five Pillars of Faith*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *Commanding to Faith in Allah and His Messenger, the Revealed Laws of the Faith, Calling to it, Answering Questions about it, Preserving it and Conveying it to those it Did not Reach,* and classed by both of them as authentic.

[628] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of Zakah*, under the chapter of *The Wealth of the Rich is Taken for Charity*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of *Calling to the Two Testimonies of Faith and the Revealed Laws of Islam* and classed by both of them as authentic.

[629] Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Iman* under the chapter, *Modesty is from Iman*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *the Command to Fight the People until they say, there is no god but Allah, Muhammad is the Messenger of Allah, Establish the Prayer, give the Zakah, and when one has done that, he has Safeguarded His Blood and Wealth Except the Right of Islam, then His Secrets are Entrusted to Allah the Exalted and There is Fighting the One Abstains from Giving Zakah and the Importance of the Imam in Manifesting the Laws of Islam,* and classed by both of them as authentic.

[630] Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Iman* under the chapter, *Modesty is from Iman*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *the Command to Fight the People until they say, there is no god but Allah, Muhammad is the Messenger of Allah, Establish the*

*Prayer, give the Zakah, and when one has done that, he has Safeguarded His Blood and Wealth Except the Right of Islam, then His Secrets are Entrusted to Allah the Exalted and There is Fighting the One Abstains from Giving Zakah and the Importance of the Imam in Manifesting the Laws of Islam,* and classed by both of them as authentic.

[631] Collected by Imams Muhammad ibn Isma`il al-Bukhari in his *Al-Jami` us-Sahih, Book of Iman* under the chapter, *Modesty is from Iman*; Muslim ibn Al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith,* under the chapter, *the Command to Fight the People until they say, there is no god but Allah, Muhammad is the Messenger of Allah, Establish the Prayer, give the Zakah, and when one has done that, he has Safeguarded His Blood and Wealth Except the Right of Islam, then His Secrets are Entrusted to Allah the Exalted and There is Fighting the One Abstains from Giving Zakah and the Importance of the Imam in Manifesting the Laws of Islam,* and classed by both of them as authentic.

[632] Collected by Imams Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Jihad* under the chapter of the *Permissibility of Making War Against the Unbelievers who Have Been Sent the Call of Islam and That They Do Not Have to be Informed of the Approaching March* and classed by him as authentic.

[633] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of Battles under the Subchapter*; Muslim ibn al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Impermissibility of Killing the Unbeliever who said that there is no god but Allah* and classed by both of them as authentic.

[634] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of Battles* under the chapter of the *Prophet sending Usamah ibn Zaid on an expedition to the Huraqat from Juhaidah*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Jihad* under the chapter of the *Permissibility of Making War Against the Unbelievers who Have Been Sent the Call of Islam and That They Do Not Have to be Informed of the Approaching March* and classed by him as authentic.

[635] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of Battles* under the chapter of the *Prophet sending Khalid ibn Al-Walid to the Tribe of Jadhimah*; An-Nisa'ii in the *Sunan, Book of Judgements* under the chapter *of Answering the Judge when He Judges to Other than the Truth* and classed by them as authentic.

[636] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of Jihad* under the chapter of the *Prophet Calling to Islam and Prophethood and that They are Not to Take One Another as Lords Besides Allah and the Statement that It is Not for a Man that Has Been Given the Book*; Abu Dawud in *Sunan, Book of Jihad* under the chapter of *Calling the Idol Worshippers to Faith and classed by them as authentic.*

[637] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Prayer* under the chapter of *Refraining from Attacking People in the Land of Kufr When He Hears Among them the Adhan*; At-Tirmidhi in *Jami` us-Sunan, Book of Jihad*, under the chapter of the *Advice of the Prophet in Warfare* and classed by both of them as authentic.

[638] Collected by Imams At-Tirmidhi in his *Jami` us-Sunan, Book of Compaigns* under the chapter of *Calling to Faith before Fighting*; Abu Dawud in *Sunan, Book of Jihad* under the chapter of *Calling the Idol Worshippers to Faith*; Ahmad ibn Hanbal in *Al-Musnad*, vol.12, pp.283-284

[639] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Governance* under the chapter of *Necessity of Repudiating Rulers When They Contradict the Revealed Law but Not Fighting Them as Long as They Pray* and classed by him as authentic.

[640] Collected by Imam Al-Bukhari in *Al-Jami` us-Sahih, Book of Prayer* under the chapter of *Facing the Qiblah* and classed by him as authentic.

[641] This entire incident, from beginning to end, is mentioned by Imam al-Bukhari in his *Jami` us-Sahih, Book of obliging Apostates to repent and fighting against those who resist the truth with obstinacy.*

[642] Collected by Imam Malik ibn Anas in *Al-Muwatta'*, pp. 131-132 and classed by him as authentic

[643] Collected by Imams Al-Bukhari in *Al-Jami` us-Sahih, Book of Zakah* under the chapter of the *Necessity of Zakah*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Faith that which Leads to Entrance into the Paradise and that Whoever Takes Hold of What He has been Commanded Will Enter the Paradise* and classed by both of them as authentic.

[644] Collected by Imams Ibn Hibban, Ibn Khuzaimah in their authentic collections and classed by them as authentic.

[645] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Evidence that Whoever is Pleased with Allah as Lord, Islam as Religion and Muhammad as Messenger is a Believer, Even if He Does Major Sins* and classed by him as authentic.

[646] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Prayer* under the chapter of the *Praiseworthyness of the Statement Just Like What the Caller to the Adhan Said for Whoever Heard it, then prayed on the Prophet, then He Asked Allah for the Highest Rank*and classed by him as authentic.

[647] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Explanation of the Branches of Faith and the Best of It and the Lowest, the Virtue of Shyness and that it is from Faith* and classed by him as authentic.

[648] Surah Sad (38), ayah 5

[649] Collected by Imams Ahmad ibn Hanbal in *Al-Musnad*, vol.2, pp. 482-483; At-Tirmidhi in *Jami` us-Sunan, Book of Commentary of the Qur'an*, under the chapter of *Commentary on Surat Sad*, and classed by them as authentic.

[650] Collected by Imams al-Bukhari in *Al-Jami` us-Sahih, Book of the Virtues of the Helpers* under the chapter of the *Story of Abu Talib*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith*, under the chapter of the *Evidence on the Acceptance of the Islam of the One Near Death as long as He Was not in the Throws of Death, Abrogation of Seeking forgiveness for Idol Worshippers and the Evidence that Whoever Died on Idolatry is from the People of the Fire and There is No Intercession that Can Save Him* and classed by them as authentic.

[651] Collected by Imams Ahmad ibn Hanbal in *Al-Musnad*, vol.1, pp. 176-177 and classed by him as authentic.

[652] Collected by Imams Al-Bukhari, *Book of the Ahadith on the Prophets* under the chapter of *People of the Book! Do not Exaggerate in Your Religion*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith*, under the chapter of the *Evidence on the Acceptance of the Islam of the One Near Death as long as He Was not in the Throws of Death, Abrogation of Seeking forgiveness for Idol Worshippers and the Evidence that Whoever Died on Idolatry is from the People of the Fire and There is No Intercession that Can Save Him* and classed by both of them as authentic.

[653] Collected by Imams al-Bukhari in *Al-Jami` us-Sahih, Book of Knowledge* under the chapter of the *Disliked Nature of Teaching Some Knowledge to Some People and Not Others*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Evidence that Whoever Dies on Tawhid Will Enter the Paradise* and classed by them as authentic.

[654] Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Evidence that Whoever Dies on Tawhid Will Enter the Paradise* and classed by him as authentic.

[655] Collected by Imams Al-Bukhari in *Al-Jami` us-Sahih, Book of Clothing*, under the chapter of *Dyeing White Hair*; Muslim ibn Al-Hajjaj, *Book of Faith*, under the chapter of the *Evidence that Whoever Died While Not Associating Any Partner With Allah Shall Enter the Paradise and If He Died An Idol Worshipper He Shall Enter the Fire* and classed by them as authentic.

[656] Collected by Imams Al-Bukhari in Al-Jami` us-Sahih, Book of Foods under the chapter of Al-Khazirah; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Evidence that Whoever Dies on Tawhid Will Enter the Paradise* and classed by them as authentic.

[657] Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Evidence that Whoever Dies on Tawhid Will Enter the Paradise* and classed by them as authentic.
[658] Collected by Imam Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of Knowledge* under the chapter of *Seeking the Hadith* and classed by him as authentic.
[659] Collected by Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith*, under the chapter of the *Evidence on the Acceptance of the Islam of the One Near Death as long as He Was not in the Throws of Death, Abrogation of Seeking forgiveness for Idol Worshippers and the Evidence that Whoever Died on Idolatry is from the People of the Fire and There is No Intercession that Can Save Him* and classed by both of them as authentic.
[660] Collected by Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith*, under the chapter of the *Evidence on the Acceptance of the Islam of the One Near Death as long as He Was not in the Throws of Death, Abrogation of Seeking forgiveness for Idol Worshippers and the Evidence that Whoever Died on Idolatry is from the People of the Fire and There is No Intercession that Can Save Him* and classed by both of them as authentic.
[661] Collected by Imams Muhammad ibn Isma`il al-Bukhari in *Al-Jami` us-Sahih, Book of Tawhid* under the chapter of the *Statement of Allah the Exalted Regarding Who I have created with My Two Hands*; Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of the *Lowest of the People of Paradise and their Place in the Paradise* and classed by both of them as authentic.
[662] Collected by Imam Abu Dawud in *Sunan, Book of Funerals* under the chapter of *What is Said in front of the Dying Person at the Time of Death* and classed by him as authentic.
[663] Collected by Imam Ahmad ibn Hanbal in *Al-Musnad*, vol.16, pp. 197-198 and classed by him as authentic.
[664] Collected by Imams An-Nasa'ii in Sunan, *Book of Adhan*, under the chapter of *Stating the Same as What the Caller of the Adhan Said*; Ahmad in *Al-Musnad*, vol.2, pp. 261-262; Al-Hakim in *Al-Mustadrak*, vol.1, pp. 202-204; Muhammad ibn Isma`il al-Bukhari in his *At-Tarikh*, vol.8, pp. 85-87 and classed by all of them as authentic.
[665] Collected by Imam Ahmad ibn Hanbal in *Al-Musnad*, vol.12, pp. 494-495 and classed by him as authentic.
[666] Collected by Imams Al-Hakim in *Al-Mustadrak*, vol.1, pp. 70-72; vol.1, pp. 350-351; Abu Ya`li in *Al-Musnad*, vol.2, pp. 62-64 and Ibn Hibban in his *As-Sahih*, hadith #204.
[667] Collected by Abu Bakr al-Baihaqi in *Sha`b ul-Iman*, hadith #'s 1015 and 9235 and classed by him as authentic.

[668] Collected by Imams `Abdur-Razzaq as-San`ani in *Al-Musannaf*, vol.2, pp. 1390-1393; Al-Hakim in *al-Mustadrak*, vol.1, pp. 526-528; and Ibn Hibban in his *As-Sahih*, hadith #3423-3424 and classed by all of them as authentic.
[669] Collected by Imam Abu Bakr al-Baihaqi in Sha`b ul-Iman, hadith #'s 96-97 and classed by him as authentic.
[670] Collected by Imam Ibn Hajar al-Haitami in *Majma` uz-Zawa'id*, hadith #16816 and classed by him as authentic.
[671] Collected by Imam At-Tirmidhi in *Jami` us-Sunan*, *Book of Supplications* under the chapter of the *Supplication on the Day of `Arafah* and classed by him as authentic.
[672] Collected by Imam Al-Hakim in *Al-Mustadrak*, vol.4, pp. 254-256
[673] This hadith is also known as the Hadith of Security or the Hadith of the Bond of Security. The Arabic word 'bitaqah,' is what has been translated as 'card' in the Hadith. Muhammad ibn `Abdul Wahhab remarked about this Hadith while trying to explain it away, There are mass transmitted Ahadith indicating exit of the one who said there is no god but Allah from the Fire when he has in his heart good the weight of a wheat or mustard seed or an atom's weight. Many of them or most of them will enter the Fire. It was also mass transmitted that the Fire has been made impermissible for whoever says there is no god but Allah, but there has been conditioned and restricted by sincerity and certainty and dying in that state. So all of these Hadith are conditioned and restricted by these weighty points of consideration; but most of those who say there is no god but Allah know neither sincerity nor certainty. Whoever does not know that, it is feared that they will be tested at the time of death. So most of them only say there is no god but Allah by way of taqlid or custom and most of the people tested at the time of death or in their graves are like these people as mentioned in the Hadith, **"I heard people saying something, so I just said it."**
Most of the deeds of these people are only done for the sake of taqlid or following those like them. These are the nearest to the ayah where He said, **We found our fathers upon a religion.** Surat uz-Zukhruf (43), ayah 22. There is no contradiction or negation between the Ahadith on the topic; for when the person says there is no god but Allah with sincerity and certainty and dies on that, his good deeds will be outweighed by that. If he said it in a complete state of submission, restraining himself from even minor and major shirk, and did not come with anything that would negate it after saying it, then this is the good that will not be resisted or stopped by any of the bad deeds and the good deeds will be made to weigh more because of it. This is just as has been mentioned in the *Hadith of the Security*. The opposite is said for the one who his evil deeds outweigh his good deeds as he has some minor shirk with him and has come with sins after saying the word and has now attacked to it shirk and this

will make his bad deeds to weigh more. Indeed evil deeds weaken faith and certainty. Then this in turn weakens the word of there is no god but Allah and hinders sincerity from going into the heart, and the one speaking the testimony of faith becomes like the delirious or sleeping person or the one who beautifies his voice with an ayah from the Qur'an without tasting its' goodness or sweetness. So the one who should say this testimony of faith with certainty and complete truthfulness, whether he is he is consistently not upon a sin or his Tawhid is guaranteed due to his truthfulness and certainty, his good deeds shall weigh more for certain; but those who enter the Fire have due to their abandoning one of the two conditions for the Testimony of Faith." *Fa'idah*, pp. 53-54, under the chapter in the index entitled, *No One is Entering the Paradise with the Testimony of Faith Alone.*

If one can understand this calamity in creed, all of the other major theological errors of Muhammad ibn `Abdul Wahhab and his organisation can be understood. We need to compare notes between Muslim Orthodoxy and the theology we have just heard. The best way is to enumerate the points in a comparative style:

1) Most of those who say the testimony there is no god but Allah will enter the Fire. How does he know this assertion? He does not know, but this does clearly show how he believes about this Ummah.

2) Most of those who say the testimony of faith are neither sincere nor certain and they only say this word due to following their ancestors. He then quoted the ayah and the Hadith mentioned in the quote.

3) Those who have said the testimony of faith, did not commit major/minor shirk AND did good deeds, these deeds shall outweigh the bad deeds as mentioned in the Hadith of Security. One will sometimes find members of the organisation arguing, "Listen, it is mentioned and agreed upon by the scholars that faith increases and decreases. If this is the case, this is where the deeds come into the matter. If your deeds decrease, of course you are in danger of judgement. Faith without deeds decreases." The answer of the Orthodox Muslim to such an assertion is to ask the Salafi member, "It is true that faith increases and decreases, but can you find a text that mentions Salvation increasing or decreasing?" Once this is established in his mind, you will then need to ask, "It is true what you have said about faith increasing and decreasing, but which faith? There are two types of faith." This statement is the most revolutionary of all the creedal points of Muslim Orthodoxy and the most difficult to digest.

The common believer should share this news in the following way, **He is the One who sent down tranquillity in the hearts of the believers so that they increase in faith with their faith.** Surat ul-Fath (48), ayah 4. It is mentioned that they had faith *increase* and added *to their faith*. This means that there was faith there before. This faith is the faith of salvation that is given by Allah while what is added has to do with the righteous deeds and actions. Salafiyyah is only familiar with the second form as they combine it with the first.

4) Muhammad ibn `Abdul Wahhab puts across the point that the presence of sins is a proof that some of the conditions of 'shahadah (which he has constructed)' for the testimony of faith are lacking.

5) The point that belief in the testimony of faith and the 'seven conditions of shahadah' are two separate things and are mutually exclusive when in fact they are contained within one another. The Companion, Dimam ibn Tha`labah, may Allah be pleased with him, one day came to the Messenger of Allah, peace and blessings of Allah be upon him. Dimam was a Bedouin and came into the presence of not just the Prophet Muhammad, peace and blessings of Allah be upon him, but all the Companions that were present with him. He said, "Muhammad, One of your emissaries has come to us with your statement that Allah sent you." He was answered, **"This is indeed so."** Dimam continued, "So who created the sky?"

The Prophet Muhammad, peace and blessings of Allah be upon him, replied, "Allah." Dimam then asked, "And who created the Earth." The reply that came was, "Allah." Dimam further asked, "Who created the mountains and laid them in place with all that is on them?" He was told, **"Allah."** He then asked the Messenger of Allah, peace and blessings of Allah be upon him, "By the One who created the sky and the Earth and laid the mountains in place, did Allah send you as a Messenger?" He was told, **"Yes, that is so."** The Prophet Muhammad, peace and blessings of Allah be upon him, was then asked by Dimam, "Your emissary says that it is necessary for us to pray five prayers in the day and night. Is that so?" He answered him, **"Yes, that is so."** Dimam pressed on further, "By the One who sent you! Did Allah enjoin you to command this?" The Prophet Muhammad, peace and blessings of Allah be upon him, said, **"Yes."** Dimam then said, "Your emissary says that we must give a portion of our wealth in charity. Is that true?" He was told, **"Yes."** He further asked, "By the One who sent

you! Did Allah command you to teach this?" He said, **"Yes, that is so."** "Your emissary also told us," Dimam continued. "That we are to fast in the month of Ramadan." He was told, **"Yes, that is so."** Dimam then said, "By the One who sent you! Did Allah command you to teach this?" He said, **"Yes."** Dimam then mentioned, "Your emissary also said that you command us to make pilgrimage to the House if we are able. Is this true?" The Prophet, peace and blessings of Allah be upon him, said, **"Yes, that is true."** Dimam ibn Tha`labah turned away and said while leaving, "By the One who sent you with the Truth! I will not do more or less than this at all!" The Prophet, peace and blessings of Allah be upon him, said in closing, **"If he is truthful, he will enter the Paradise."** Collected by Imam Muslim ibn Al-Hajjaj in *Al-Jami` us-Sahih, Book of Faith* under the chapter of *Asking About the Pillars of Islam* and classed by him as authentic.

Please notice that Dimam ibn Tha`labah did not mention the seven conditions or the other sophisticated theological language built up by the Ikhwan movement. This then establishes that Salvation is by faith alone that is given by the Mercy of Allah. Paradise cannot be purchased by that one good deed or the couple of good things. Further to this he established Allah as Creator of everything and this was considered sufficient to represent the testimony of faith (there is no chain of transmission mentioning that he said the testimony of faith in the Hadith of there is no god but Allah. This would mean that the meaning of the testimony of faith is that Allah is the Creator, the Existent and not the meaning of the testimony of faith is the "Tawhid of Worship." This deconstructs yet again the Salafi tawhid). Still another is established by the Jewish boy who was on his death bed in the time of the Prophet Muhammad, peace and blessings of Allah be upon him. He was told that he should become Muslim before he dies. He looked at his father, who told him, "Obey Abul Qasim." He became Muslim and then died. The Prophet, peace and blessings of Allah be upon him, came out and said, "Praise be to Allah who gave him Salvation from the Fire." Collected by Imam al-Bukhari in *Al-Jami` us-Sahih, Book of Funerals* under the chapter of *When the Young Boy Became Muslim and Then Died Are they To Pray Over Him and Should the Young Boy be Enjoined to Become Muslim* and classed by him as authentic.

This is where we would direct some advice to the reader. There is no changing the reality that the choices you make in this life have eternal consequences. We all know that we should be serving our Lord, but some of us choose not to do so. Idolatry has taken root in most of humanity. Those who take part in idolatry may be resting their

hopes on false gods in the form of statues, false religions, cults or personal inclinations, which also become 'gods' for that person. This is the result of the first idolatry that took place in the time of the Prophet Nuh, peace be upon him.

And they said, **"And do not abandon your gods, whether it is Wadd, Suwa', Yaghuth, Ya`uq or Nasr."** Surah Nuh (71), ayah 24

It is this very idolatry that led to a flood that destroyed that rebellious people, but Allah always had a clear plan for His Creation. Never once did He abandon them. With the advent of idolatry, people began to construct their own realities based upon how they had deceived themselves. Some had and do place their salvation or goodness in sacrifices, animal or human. Do they not realise that Allah rejects this as a way to salvation?

**Neither the meat nor blood of the sacrifices will ever reach Allah, but it is the piety from you that reaches Allah.** Surat ul-Hajj (22), ayah 37

There are those who believe they can somehow merit righteousness, salvation or truth through other people's deeds - a sort of 'goodness by association.'

**No one may bear the burden of another, but the human being only has what he has put forth**. Surat un-Najm (53), ayat 37-39

No one may bear another's sin, or save or declare another righteous and saved. How could we hide behind someone else's goodness when we know in ourselves that the same idolatry, selfishness and evil desires that we might accept in ourselves also exist in others? We most certainly cannot depend on ourselves for righteousness or salvation.

**Those who do not believe, their deeds are like a mirage in a sandy desert. Those taking part in it think they will find refreshment and water, until when they come to it, they find nothing but Allah waiting to give them their account - and Allah is swift in taking account.** Surat un-Nur (24), ayah 39

We know how we really are, what we are really like when we look in the mirror. The original righteous state that Allah gave us when we were born; many of us have chosen to corrupt. We made the conscious decision to head towards the darkness. How could we hope to merit our own goodness and salvation when we know (especially when we really look at ourselves truthfully in the mirror of sober reality) that we could never erase our sins? Even terrible deeds that we committed and now seek to

forget, hang on doggedly in our minds, flashing back. This need not be a surprise, as rectification, sanctification and forgiveness could never be realised by ourselves.

**And who forgives sins other than Allah?** Surah Ali Imran (3), ayah 135

We go on saying, "I am a good person. I haven't done anything to anybody. I do not murder. I do not steal. I am better than a lot of people out there." But are you? The looks of envy, contempt, hate and rage you have given others are just as deadly, or more deadly than you stretching out your hand to physically harm them. The desire to 'get ahead', stepping on others in the process; how you are hurting them being the farthest thing from your mind as you are number one. All the earthly trinkets with which you try to clothe yourself are of no use. Being good never saved anyone, built any civilisation or even saved the human race. Human beings have their actions guided by the beliefs they hold. Your actions, whatever good there might be in them, are driven by ulterior motives such as, impressing the opposite sex, humiliating opponents or making yourself appear in the best possible light when, in reality, you acted treacherously. Did not the Prophet Muhammad, peace and blessings be upon him, warn:

**No one of you will be saved because of his deeds... No one is entering Paradise because of his deeds.** Collected by Imam Muslim ibn al-Hajjaj in his *Al-Jami` us-Sahih*, *Book of the Description of the Day of Resurrection, the Paradise and the Fire*, chapter, *No One is Entering Paradise Because of His Deeds but by the Mercy of Allah,* and classed by him as authentic.

How does one become saved? How do they reconcile to their Lord? There must be some way. If you have asked this question, you are already on the way to the truth. The Prophet Muhammad, peace and blessings be upon him, witnessed his uncle die, a man who lived by his own righteousness and played life by his own rules. He was asked, "What is salvation?" His answer was important.

**Salvation is accepting the word that my uncle today rejected.** Collected by Imam Ahmad ibn Hanbal in his *Musnad*, hadith #21 and classified by him as authentic.

But what is this word? What does this word entail? Again, Allah has told us,

**You should know there is no god but Allah. Then ask forgiveness for your sin.** Surah Muhammad (47), āyah 19

The Prophet Muhammad, peace and blessings be upon him, stated,

**Whoever testified that there is no god but Allah and that Muhammad is the Messenger of Allah, will enter the Paradise.** Collected by Imam Muslim ibn al-Hajjaj in his *Al-Jami` us-Sahih, Book of Faith*, under the chapter, *Whoever dies on Tawhid Entered the Paradise,* and classed by him as authentic.

This is the salvation that has always been offered by Allah, from the first to the last prophets. The choice comes down to you. Allah speaks the truth when He says,

**And Allah gives salvation to those that have faith and no evil will touch them, nor will they grieve.** Surat uz-Zumar (39), ayah 61

**My people! How strange I find it that I call you to salvation and you call me to the Fire. You call me to associate partners with Him that I have no knowledge of and to disbelieve, while I am calling you to the Forgiving, the Almighty.** Surah Ghafir (40), ayah 41

The fruits of salvation are many, but all of them fall under general headings. The fruits of salvation is how you benefit, what you get out of it.

**Safety from Eternal Judgement**

**O you who believe, fear Allah as is His Right to be feared and do not die except as Muslims. Hold fast to the rope of Allah and do not become divided. Remember the favour of Allah upon you when you were enemies and then by His Favour he put love between your hearts and made you brothers. You were on the very edge of the pit of the Fire and He gave you salvation from it.** Surah Ali Imran (3), ayat 102-103

Allah never rejects anyone who comes to Him. He has saved you from Eternal Judgement. As long as you believe in Him, you will be saved, but if you reject faith, then you go back into the world as you were.

**Direct Relationship**

**When My slaves ask you about Me, indeed I am Near.** Surat ul-Baqarah (2), ayah 186

**Indeed He is the All Hearing, the Near.** Surah Saba (34), ayah 50

There is no need to go to anyone else for your salvation, you go straight to your Lord. You always have direct access to Him, no matter in what situation you find yourself at any time in your life. He hears your sincere hopes and is never unmindful of His Slaves.

**Seeing Allah**

**Faces that day will be radiant, looking at their Lord.** Surat ul-Qiyamah (75), ayat 22-23

In the Paradise, the believers have been promised that they will see Allah. Indeed, to 'meet one's maker' is the greatest gift someone could ever be given! Allah has made this promise more than once in the Qur'an.

Allah in turn takes your deeds that you do after faith and blesses them.

**Allah will exalt those among you who believe who have knowledge in ranks. Allah knows everything you do.** Surat ul-Mujadilah (58), ayah 11

After salvation, you will obviously make mistakes, intentionally or unintentionally. You will feel repentant and want to change. Allah uses righteous deeds to continually purify you in your journey back to Him.

**Righteous deeds wipe out evil deeds.** Surah Hud (11), ayah 114

Further, as a believer, you will want to obey Allah and do things pleasing to Him. Believers do good deeds because Allah saved them, not to become saved. Your obedience shows that you are in a committed relationship,

**Say, "If you love Allah, then follow me. Allah will love you and forgive your sins. Allah is Forgiving, Merciful." Say, "Obey Allah and Obey the Messenger. Allah does not love the unbelievers."** Surah Ali Imran (3), ayat 31-32

But again, this invitation is only if you desire it. You could follow the rest of humanity if you choose.

**Indeed most of humanity does not believe in the meeting with their Lord.** Surat ur-Rum (30), ayah 8
Assuredly, you do not want to die in this state. You may be an unbeliever. Perhaps you are in a cult, false religion or are a wayward Muslim who has lost his faith or backslid. Will you not fall in prostration to Allah, forsake your false religion or cult and come home to faith? Salvation awaits those who ask Him. Indeed, He accepts all those who come to Him.
[674] Collected by Imams Ahmad ibn Hanbal in *Al-Musnad*, vol.6, pp. 436-437; At-Tirmidhi in *Jami` us-Sunan*, *Book of Knowledge* under the chapter of *What was Said*

*Regarding the One Who Died While He Bore Witness that There is No God but Allah* and classed by both of them as authentic.

[675] Collected by Imam at-Tirmidhi in *Jami` us-Sunan, Book of Supplications* under the chapter of the *Glorification of Allah Weighs Half the Scale* and classed by him as authentic.

[676] Collected by Imams Ibn Majah in his *Sunan, Book of Tribulations*, under the chapter of the *Disappearance of the Qur'an and Knowledge*; Al-Hakim in *Al-Mustadrak*, vol.4, pp. 471-473 and 540-545 and classed by them as authentic.

[677] Collected by Imam Abu Dawud in the *Sunan, Book of Jihad* under the chapter *of Making Jihad Alongside Oppressive Imams* and classed by him as authentic.

[678] Collected by Imam at-Tabarani in his *Mu`jam al-Kabir,* and classed by him as authentic. There is another hadith with similar wording, where the Prophet, peace and blessings be upon him, also said: **"Three things are from the foundation of the faith. 1) Refraining from harming the one who said, 'There is no god but Allah.' We do not call him an unbeliever due to his sin, and we do not expel him from Islam due to an action. 2) Jihad is extant since Allah, Mighty and Majestic, sent me and will remain so until the last of my Ummah fight the false messiah. Jihad cannot be nullified by the oppression or justness of a ruler or time. 3) Belief in destiny."** Collected by Imam Abu Dawud in his *Sunan, Book of Jihad*, chapter of *Undertaking Offensive Campaigns with Oppressive Leaders*. It is classed by him as authentic.

[679] There are also other narrations, for example, the Companions, Ibn Umar and Abu Hurairah, may Allah be pleased with them, narrated that the Prophet Muhammad, peace and blessings be upon him, said: **"When the man says to his brother, kafir! One of them is that."** Collected by Imams Ahmad ibn Hanbal in his *Musnad*, hadith #33-34; Muhammad al-Bukhari in his *Jami` us-Sahih, Book of Manners*, chapter of *Whoever called his brother an unbeliever without interpretation, then he is as he said*; Muslim ibn al-Hajjaj in his *Jami` us-Sahih, Book of Faith*, chapter of *Explanation of the state of faith of the one who said to his brother, 'Unbeliever!'.* It is also narrated by the companion, `Imran ibn Husain, may Allah be pleased with him, who quoted the Prophet, peace and blessings be upon him, stating: **"When the man said to his brother, kafir! It is like he killed him. Cursing the believer is like killing him."** Collected by Imams Ahmad ibn Hanbal in his *Musnad*, hadith #33-34 and as-Suyuti in his *Jami` us-Saghir*, hadith #710, and classed by them as authentic.

[680] ibid.

[681] ibid.

[682] Collected by Imam Muhammad al-Bukhari in his *Jami` us-Sahih, Book of Manners*, chapter of *Whoever called his brother an unbeliever without interpretation, then he is as he said* and the hadith, classed as authentic.

[683] Sources have listed both the years 1208 and 1209. The translator, for the sake or continuity, has held to one although not necessarily based on any conviction of the greater strength of one over the other.

[684]1328-1420 AH (AD 1910-1999). Completely blind since his adolescence, he was the most influential Salafi teacher of this modern age. Always faithful to the core teachings of the organisation, he aggressively pushed for Salafi causes throughout the world including the literature of the organisation such as translations of the Qur'an, Hadith literature (which all bore the hallmarks of Salafi tampering). Although known to have memorised the Qur'an, he (by his own admission) had not memorised any of the Hadith collections and was not classed or held by any scholars of ijtihad in his time as possessing the prerequisites of ijtihad. He died at 88 years of age. Some Muslims will only remember him as one of those implicated in the murder of `Abdul Karim an-Naqshabandi.

[685] Please see *ash-shaykh Muhammad ibn `Abdul Wahhab: `Aqidatuh us-Salafiyyatu wa Da`watuh ul-Islahiyyatu wa Thana' ul-`Ulama'ii `Alaihi*, pp. 73-74, footnote #1

[686] 1225-1292 AH (AD 1810-1875). One of the heads of the religion wing of Salafiyyah, he wrote a number of texts, three of which make takfir on and call for the death of Imams Dawud ibn Sulaiman Al-Khalidi, `Uthman Al-Farisi and As-Sahhaf.

[687] *Misbah uz-Zullam*, pp.96 and 103

[688] 1193-1282 AH (AD 1780-1865). A religious head of Salafiyyah, he was taken away by the Ottoman army after they destroyed Salafiyyah outposts and feigned repentance in Egypt. He would later re-assert his bizarre theology and begin to influence malleable laymen in Egypt. He wrote some ten books and pamphlets on various topics, most of which was justifying takfir and killing of opponents. His most famous remark was to declare the Ottomans apostates and to urge for a jihad against them.

[689] 1252-1327 AH (AD 1836-1909). A Salafi proselyte who came from India and was brainwashed into the movement at the Hajj in Makkah. Upon his conversion, he attempted to write a book against Shaikh ul-Islam Zayni Dahlan, who had died years before he had arrived in the region. Let the reader remember that this is a common Salafi practice, as they will usually attempt to refute or disgrace their forbearers who preceded them by centuries or are not alive to hear the charges. If you look at Orthodox response literature, it was there in the time of the author and written directly to them or their followers. It seems strange that he had come across the repentance letter of Shaikh Sulaiman, being some 40 or more years removed from the incident

and not even being in Najd or the surrounding areas (Iraq, Sham, Egypt) that heard his fatwas or received him either as a student or a judge.

[690] *Siyanat ul-Insani `An Waswasat ish-Shaikh id-Dahlan*, pp. 468-473

[691] 1268-1349 AH (AD 1852-1930). A Salafi propagandist and preacher masquerading as a historian and theologian.

[692] *Ad-Diya' ush-Shariqu fi Raddi Shubuhat il-Madhiq il-*Mariq, pp.22-25

[693] d. 1225 AH (AD 1810)

[694] *Tarikh Najd: Rawdat ul-Afkar wal-Afham ul-Murtadi Hal il-Imami wa Ta`dadi Ghazwati Dhaw il-Islam*, pp. 144-145, Dar ush-Shuruq, Beirut, 1414 AH (1994)

[695] 1210-1288 AH (AD 1796-1871). He was born before the death of Ibn Ghannam by about 10 years and began to write his historical documentation starting form the year 1157 (which would be the same year Ibn Ghannam started with, his principle source) and terminating at the year 1268. He used Ibn Ghannam as a reference point, often quoting him verbatim without citing him, but he also tried to focus more on the wars conducted rather than Ibn Ghannam's more doctrine heavy manual. Thus Ibn Bishr's work stands as more of a commentary on the writings of Ibn Ghannam with more emphasis on the wars and biographical data.

[696] 1218-1229 AH (AD 1803-1814)

[697] *`Inwan ul-Majd fi Tarikh in-Najd*, vol.1, pp. 127-128

[698] 1181-1254 AH (AD 1767-1838)

[699] Please see the manuscript *Tarikh An-Nassabah*, Riyadh: Imam Muhammad ibn Sa`ud University, manuscript no.2251

[700] 1236-1295 AH (AD 1821-1878)

[701] *As-Suhub ul-Wabilah `Ala Dara'ih il-Hanabilah*, vol.2, pp. 674-681

[702] d. 1268 AH (AD 1852)

[703] *`Ulama'u Najd Khilal Sittat Qurun*, vol.1, pp. 304-306

[704] *`Ulama'u Najd Khilal Sittat Qurun*, vol.1, pp. 304-306

[705] *`Ulama'u Najd Khilal Sittat Qurun*, vol.1, pp. 304-306

[706] *`Ulama'u Najd Khilal Sittat Qurun*, vol.1, pp. 304-306

[707] 1270-1343 AH (AD 1854-1925)

[708] *Tarikh Ba`d ul-Hawadith il-Waqi`ati fi Najdi Wa Wafayati Ba`d il-A`yani wa Ansabihim wa Bana'ii Ba`di il-Buldan*, pp. 116-117

[709] ibid, pp. 126-127

[710] 1186-1277 AH (AD 1772-1860). One of the Muharijun (Emigrants) to Salafiyyah when it was established in Ad-Dir`iyyah, he gave his fortune to help the organisation. Besides Ibn La`bun, his history text is perhaps the earliest to record Salafiyyah's achievements.

[711] *Tarikh al-Fakhiri*, pp. 145-146, The General Trust For Celebration and Commemoration of the 100th Anniversary of the Establishment of the Kingdom of Saudi Arabia, Riyadh 1419 AH (AD 1999).
[712] ibid., pp. 155-156
[713] Collected by Imam Jalal ud-Din as-Suyuti in *Al-Jami` us-Saghir wa Ziyadah*, hadith #3008 and classed by him as authentic.